

بُلُوغُ الْمَرَامِ
من أدلة الأحكام

Bulugh Al-Maram

Attainment of the Objective
according to Evidence of
the Ordinances

Compiled by:

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With Brief Notes from the Book
Subul-us-Salam

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2. THE BOOK OF PRAYER

Chapter 1 THE TIMES OF SALAT (PRAYERS)

129. Narrated 'Abdullâh bin 'Umar صلى الله عليه وسلم: The Prophet said, "The time of the *Zuhr* (noon) prayer^[1] is when the sun passes the meridian and a man's shadow is of the same length as his height. It lasts until the time of the *Asr* (afternoon) prayer. The time of the *Asr* prayer is as long as the sun has not become yellow (during its setting). The time of the *Maghrib* (sunset) prayer^[2] is as long as the twilight^[3] has not disappeared. The time of the *'Ishâ'* (night) prayer is up to midnight. And the time of the *Fajr* (morning) prayer is from the appearance of dawn as long as the sun has not risen; (but when the sun rises abstain from prayer; for it rises between horns of the Satan)." [Reported by Muslim].

وَلَهُ مِنْ حَدِيثِ بُرَيْدَةَ فِي الْعَصْرِ: in (رضي الله عنه) Buraidah^[4] Narrated

[1] It means that the time for *Zuhr* (ظهر) prayer is up to the same size shadow [from the start of sun's decline up to the time when a man's height and the size of his shadow are equal in length]; and after that, the time of *Asr* (عصر) prayer starts. Some of the religious scholars consider the time of *Zuhr* prayer up to double-size shadow, but this is not proved by any authentic *Hadith*.

[2] This *Hadith* tells that *Maghrib* (مغرب) prayer also has two timings, early and late. In the *Hadith of Jibrael* only one time is mentioned for *Maghrib* prayer on both days, but this was an affair of early period of Islâm. Later on, in Al-Madîna, time for the *Maghrib* prayer was extended.

[3] *Shafaq* (شفق) - twilight is a redness on the western horizon at evening after sunset, as its description is given in the narration of Ad-Dâraquṭni.

[4] He is Abû 'Abdullâh Buraida bin Al-Husaib Al-Aslami. He believed in Islâm together with eighty of his colleagues when the Prophet صلى الله عليه وسلم passed him on his way to the migration to Al-Madîna. He then came to the Prophet صلى الله عليه وسلم after the battle of Uhud and then took part in the other battles. He also attended *Al-Hudaibiya* and

(٢) كِتَابُ الصَّلَاةِ

١ - بَابُ الْمَوَاقِيتِ

(١٢٩) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا أَنَّ النَّبِيَّ ﷺ قَالَ: «وَقْتُ الظُّهْرِ إِذَا زَالَتِ الشَّمْسُ، وَكَانَ ظِلُّ الرَّجُلِ كَطَوْلِهِ، مَا لَمْ يَحْضُرِ الْعَصْرُ، وَوَقْتُ الْعَصْرِ مَا لَمْ تَصْفُرْ الشَّمْسُ، وَوَقْتُ صَلَاةِ الْمَغْرِبِ مَا لَمْ يَغِبِ الشَّفَقُ، وَوَقْتُ صَلَاةِ الْعِشَاءِ إِلَى نِصْفِ اللَّيْلِ الْأَوْسَطِ، وَوَقْتُ صَلَاةِ الصُّبْحِ مِنْ طُلُوعِ الْفَجْرِ مَا لَمْ تَطْلُعِ الشَّمْسُ». رَوَاهُ مُسْلِمٌ.

127. Narrated Mu'adh رضى الله عنه: He asked the Prophet صلى الله عليه وسلم, "What is lawful for a man regarding his wife when she is menstruating?" and he replied, "What is above the waist wrapper (*Izâr*)."^[1] [Reported by Abû Dâ'ud and graded it *Da'if*.]

128. Narrated Umm Salama رضى الله عنها: During the time of the Prophet صلى الله عليه وسلم the women having bleeding after delivery (postnatal or puerperal blood) would refrain (from prayer) for forty days.^[2] [Reported by *Al-Khamsa* except *An-Nasâ'i*, and the version is that of Abû Dâ'ud].

And in another version of Abû Dâ'ud: "The Prophet صلى الله عليه وسلم did not command her to repeat the prayers (abandoned during the period of bleeding)." And Al-Hâkim graded it *Sahih* (sound).

(١٢٧) وَعَنْ مُعَاذٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّهُ سَأَلَ النَّبِيَّ ﷺ، مَا يَجِلُّ لِلرَّجُلِ مِنْ امْرَأَتِهِ وَهِيَ حَائِضٌ؟ فَقَالَ: «مَا فَوْقَ الْإِزَارِ». رَوَاهُ أَبُو دَاوُدَ، وَضَعَفَهُ.

(١٢٨) وَعَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: كَانَتْ النِّسَاءُ تَقْعُدُ عَلَى عَهْدِ النَّبِيِّ ﷺ بَعْدَ نِفَاسِهَا أَرْبَعِينَ يَوْمًا. رَوَاهُ الْخَمْسَةُ إِلَّا النَّسَائِيَّ، وَاللَّفْظُ لِأَبِي دَاوُدَ.

وَفِي لَفْظٍ لَهُ: وَلَمْ يَأْمُرْهَا النَّبِيُّ ﷺ بِقَضَاءِ صَلَاةِ النَّفَاسِ. وَصَحَّحَهُ الْحَاكِمُ.

[1] "Everything above the *Izâr* (dress worn below the waist)" [ما فوق الإزار] may have two meanings: First, the *Izâr* may be a figurative speech for 'sexual intercourse', in other words, except sexual intercourse everything is permitted. Secondly, it may metaphorically mean the portion of body related to *Izâr*. But this meaning will contradict the other *Hadith* stating: "Do everything except intercourse." [اصنعوا كل شيء إلا التكاثر]. Therefore, first meaning is preferable.

[2] It means the maximum period of puerperal blood is forty days and minimum time for it is not fixed. If it continues more than forty days, it will be regarded as *Istihâda* (bleeding between periods) which is not a hindrance for prayer, fasting and having sexual intercourse. Every command for puerperium is identical to that of menstruation.

when a man could recognize the one sitting beside him and he used to recite between 60 to 100 verses of the Qur'ân in the *Fajr* prayer. [Agreed upon].

Narrated Jâbir, in the version of Al-Bukhârî and Muslim: (The Prophet صلى الله عليه وسلم) used to advance the '*Ishâ*' prayer sometimes and delay it at other times. Whenever he saw the people assembled (for the '*Ishâ*' prayer) he would pray early and if the people delayed, he would delay the prayer. And the Prophet صلى الله عليه وسلم used to offer the *Fajr* prayer when it was still dark.^[1]

Narrated Abû Mûsa (رضي الله عنه) in another version of Muslim: He صلى الله عليه وسلم offered the *Fajr* prayer at daybreak when the people could hardly recognize one another.

131. Narrated Râfi' bin Khadij^[2] رضي الله عنه: We used to offer the *Maghrib* prayer with Allâh's Messenger صلى الله عليه وسلم and then one of us would go (out of the mosque) and be able to see the spot his arrow would fall at. [Agreed upon].

132. Narrated 'Aisha رضي الله عنها: The Prophet صلى الله عليه وسلم delayed (the '*Ishâ*' prayer) one night till great part of the night passed, then he went out

بِالسَّيْنِ إِلَى الْمَائَةِ. مُتَّفَقٌ عَلَيْهِ.

وَعِنْدَهُمَا مِنْ حَدِيثِ جَابِرٍ: «وَالْعِشَاءُ أحياناً يُقَدِّمُهَا، وَأحياناً يُؤَخِّرُهَا، إِذَا رَأَاهُم اجْتَمَعُوا عَجَلَ وَإِذَا رَأَاهُم أَبْطَأُوا آخَرَ، وَالصُّبْحُ كَانَ النَّبِيُّ ﷺ يُصَلِّيْهَا بَعَلَسٍ.

وَلِمُسْلِمٍ مِنْ حَدِيثِ أَبِي مُوسَى: «فَأَقَامَ الْفَجْرَ حِينَ انْشَقَّ الْفَجْرُ، وَالنَّاسُ لَا يَكَادُ يَعْرِفُ بَعْضُهُمْ بَعْضًا».

(١٣١) وَعَنْ رَافِعِ بْنِ خَدِيجٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: كُنَّا نُصَلِّي الْمَغْرِبَ مَعَ رَسُولِ اللَّهِ ﷺ، فَيَنْصَرِفُ أَحَدُنَا وَإِنَّهُ لَيَبْصُرُ مَوَاقِعَ نَبْلِهِ. مُتَّفَقٌ عَلَيْهِ.

(١٣٢) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: أَعْتَمَ النَّبِيُّ ﷺ ذَاتَ لَيْلَةٍ بِالْعِشَاءِ، حَتَّى ذَهَبَتْ عَامَةُ اللَّيْلِ، ثُمَّ خَرَجَ

[1] Regarding the time of *Fajr* (morning) prayer, there are various opinions and conjectures of the Companions of the Prophet صلى الله عليه وسلم. In this *Hadith*, the Arabic word *Ghalas* (غلس) means when dawn appears in the darkness of night.

[2] He is an *Ansâri* nicknamed Abû 'Abdullâh. He missed Badr due to young age, but took part in Uhud and the battles that followed. He died in the year 73 H. or 74 H. at the age of 86 years.

another version of above *Hadith* regarding '*Asr* (afternoon prayer): "When the sun is white^[1] and clear." [Reported by Muslim]. And Abû Musa^[2] (رضي الله عنه) narrated regarding the time of '*Asr* prayer: "While the sun is high.^[3]" [Reported by Muslim in another version of the former *Hadith*].

130. Narrated Abû Barza Al-Aslami^[4] رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم used to offer the '*Asr* prayer (and after the prayer) one of us would return to his house at the furthest end of Al-Madîna and arrive while the sun was still hot and bright. And he صلى الله عليه وسلم loved to delay the '*Ishâ*' prayer, and he disliked sleeping before it and conversation after it.^[5] After the *Fajr* prayer he used to leave

«وَالشَّمْسُ بَيَضاءُ نَفِيَّةٌ» وَمِنْ حَدِيثِ أَبِي مُوسَى: «وَالشَّمْسُ مُرْتَفِعَةٌ».

(١٣٠) وَعَنْ أَبِي بَرْزَةَ الْأَسْلَمِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي الْعَصْرَ، ثُمَّ يَرْجِعُ أَحَدُنَا إِلَى رَحْلِهِ فِي أَقْصَى الْمَدِينَةِ وَالشَّمْسُ حَيَّةٌ، وَكَانَ يَسْتَحِبُّ أَنْ يُؤَخَّرَ مِنَ الْعِشَاءِ، وَكَانَ يَكْرَهُ النَّوْمَ قَبْلَهَا وَالْحَدِيثَ بَعْدَهَا، وَكَانَ يَنْفَتِلُ مِنْ صَلَاةِ الْعِدَاوِ حِينَ يَعْرِفُ الرَّجُلُ جَلِيسَهُ، وَكَانَ يَقْرَأُ

Bai'at-ur-Ridwân. He settled at Basra then went with an expedition to Khurâsân settling at Marw where he died and was buried in 62H. or 63 H.

[1] It means that '*Asr* (عصر) prayer should be offered in its early time. After the same size shadow, there is time for four *Rak'at* only which is common between *Zuhr* and '*Asr* prayers. After that, time for '*Asr* begins.

[2] 'Abdullâh bin Qais Al-Ash'ari was one of the most eminent *Sahâba*. He migrated to Abyssinia (Ethiopia) and then came to the Prophet صلى الله عليه وسلم at Khaibar. He was assigned to administer Zabid and 'Aden and then became 'Umar's governor for Kufa and Basra. He was instrumental in the conquest of Tassar and several other towns. He probably died in 42 H. or in another year.

[3] All the mentioned narrations confirm that every *Salât* (prayer) has its 'early time' and 'late time' [time of prayer to be offered], but every *Salât* (prayer) should be offered in its early time.

[4] He is Nadla bin 'Ubaid. He became a Muslim very early and witnessed the conquest of Makka and the other important battles. He settled at Basra, then Khurâsân and died at Marw or Basra in 60 H. or 64 H.

[5] After '*Isha*' prayer it has been prevented to talk. The motive behind this prevention is that the sins of a believer are pardoned after his offering the prayer, and it is better to go to bed than to talk and indulge oneself in worldly affairs. After offering '*Isha*' prayer, going to bed earns double benefit: first, to save oneself from sins and, secondly, that the prayer will be regarded his last action before sleep.

(prostration)' instead of 'Rak'a (prayer unit)' and then he (Muslim) said, "A *Sajda* implies a *Rak'a*."

136. Narrated Abû Sa'îd Al-Khudri رضي الله عنه: I heard Allâh's Messenger صلى الله عليه وسلم saying: "No *Salât* (prayer) is to be offered after the morning prayer until the sun rises^[1], or after the afternoon prayer until the sun sets." [Agreed upon]. And in the version of Muslim: "There is no *Salât* (prayer) after the *Fajr* (morning) prayer."

'Uqba bin 'Aamir^[2] رضي الله عنه narrated: "There are three times at which Allâh's Messenger صلى الله عليه وسلم used to forbid us to pray or bury^[3] our dead: (a) when the sun begins to rise till it is fully up, (b) when the sun is at its height at midday till it passes the meridian, and (c) when the sun draws near to setting till it sets." [Reported by Muslim].

[1] It means that from dawn to sunrise and from 'Asr to sunset, voluntary prayers (*Nawafil* (نوافل) are unpermissible. Two *Rak'at* before obligatory morning prayer (*Fajr* فجر) are excluded from this command, as it is proved from the noble Prophet صلى الله عليه وسلم. Though these two *Rak'at* are offered before obligatory prayer but if these are missed, can be offered after the obligatory prayer as it is reported in Tirmidhi.

[2] 'Uqba bin 'Aamir was a Juhani nicknamed Abû Hammâd or Abû 'Aamir. He became a Muslim, migrated and accompanied the Prophet صلى الله عليه وسلم very early. He read the Qur'ân a lot, was knowledgeable in the inheritance and jurisprudence and was learned and a poet. He was allocated a land in Basra, and took part in Siffin with Mu'âwiya. He later governed Egypt for Mu'âwiya for three years and became incharge of the sea expeditions. He died in 58 H. in Egypt and was buried at Al-Muqtam.

[3] Here "burial" means Funeral prayers. Funeral prayers should not be offered in these times, but the burial of a dead body is permissible. According to certain scholars, even burial is not allowed. Therefore, in such a situation it means that burial should not be deliberated at this time, but if time happens while performing the rites of funeral or there is no other way, then burial is permissible.

عَنْهَا نَحْوُهُ، وَقَالَ: «سَجْدَةٌ» بَدَلُ «رُكْعَةٍ» ثُمَّ قَالَ: وَالسَّجْدَةُ إِنَّمَا هِيَ الرُّكْعَةُ.

(١٣٦) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا صَلَاةَ بَعْدَ الصُّبْحِ حَتَّى تَطْلُعَ الشَّمْسُ وَلَا صَلَاةَ بَعْدَ الْعَصْرِ حَتَّى تَغِيبَ الشَّمْسُ». مُتَّفَقٌ عَلَيْهِ، وَلَفْظُ مُسْلِمٍ: «لَا صَلَاةَ بَعْدَ صَلَاةِ الْفَجْرِ».

وَلَهُ عَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ: ثَلَاثُ سَاعَاتٍ كَانَ رَسُولُ اللَّهِ ﷺ يَنْهَانَا أَنْ نُصَلِّيَ فِيهِنَّ وَأَنْ نَقْبُرَ فِيهِنَّ مَوْتَانَا: حِينَ تَطْلُعُ الشَّمْسُ بَارِعَةً حَتَّى تَرْتَفِعَ، وَحِينَ يَقُومُ قَائِمُ الظَّهْرِ حَتَّى تَزُولَ الشَّمْسُ، وَحِينَ تَضَيِّفُ الشَّمْسُ لِلْغُرُوبِ.

and offered the prayer, and said, "This is the proper time for it;^[1] were it not that I would impose a burden on my followers." [Reported by Muslim].

133. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "When it is hot, delay the (*Zuhr*) prayer till it cools down,^[2] for the intensity of heat is from the exhalation of Hell." [Agreed upon].

134. Narrated Rafi' bin Khadij رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Offer the morning prayer at dawn,^[3] for it is greater for your rewards." [Reported by *Al-Khamsa*. At-Tirmidhi and Ibn Hibbân graded it *Sahih* (sound)].

135. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم said, "He who prays a *Rak'a* of the *Fajr* prayer before the sun rises, has offered the dawn prayer at its time, and he who prays a *Rak'a* of the 'Asr prayer before the sun sets has offered the afternoon prayer." [Agreed upon].

Muslim reported the same above *Hadith* in another version narrated by 'Aisha رضي الله عنها who narrated '*Sajda*

فَصَلَّى، وَقَالَ: «إِنَّهُ لَوْفَتْهَا، لَوْلَا أَنْ أَشَقُّ عَلَى أُمَّتِي»، رَوَاهُ مُسْلِمٌ.

(١٣٣) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا اشْتَدَّ الْحَرُّ فَأَبْرِدُوا بِالصَّلَاةِ، فَإِنَّ شِدَّةَ الْحَرِّ مِنْ فَيْحِ جَهَنَّمَ». مُتَّفَقٌ عَلَيْهِ.

(١٣٤) وَعَنْ رَافِعِ بْنِ خَدِيجٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَصْبِحُوا بِالصُّبْحِ، فَإِنَّهُ أَعْظَمُ لِأَجُورِكُمْ». رَوَاهُ الْخَمْسَةُ وَصَحَّحَهُ التِّرْمِذِيُّ وَابْنُ جِبَّانَ.

(١٣٥) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ أَدْرَكَ مِنَ الصُّبْحِ رُكْعَةً قَبْلَ أَنْ تَطْلُعَ الشَّمْسُ فَقَدْ أَدْرَكَ الصُّبْحَ، وَمَنْ أَدْرَكَ رُكْعَةً مِنَ الْعَصْرِ قَبْلَ أَنْ تَغْرُبَ الشَّمْسُ فَقَدْ أَدْرَكَ الْعَصَرَ». مُتَّفَقٌ عَلَيْهِ.

وَلِمُسْلِمٍ عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى

[1] It is preferable to offer the 'Isha' prayer as late as possible. This order is exclusively for 'Isha' prayer only and not for any other prayer. The Prophet صلى الله عليه وسلم used to wait for and delay this prayer.

[2] In summer, whether the *Zuhr* prayer be offered in its early time or late, there is a difference of opinion regarding this issue. But it is appropriate to make a little delay, until one could walk in the shade of walls. According to Abû Dâ'ud and Nasâ'i, the noble Prophet صلى الله عليه وسلم used to delay the *Zuhr* prayer till the shadow becomes three to five footsteps long.

[3] It only means that morning light should appear clearly and there should be no doubt in it, therefore, this *Hadith* is not contrary to the *Hadith* of "darkness" (*Ghalas* غلث). Another aspect is that the prayer should be started in the darkness and the recitation should be prolonged until the light of morning appears clearly.

to the above *Hadith* from Jâbir and added to the type of dawn in which eating is forbidden: "it is spread widely in the horizon," and to the other type: "it has the shape of a wolf's tail."

140. Narrated Ibn Mas'ûd رضى الله عنه said, "One of the best deeds is to offer *Salât* (prayer) in its early time."^[1] [Reported by At-Tirmidhi and Al-Hâkim who graded it *Sahih*. Its origin is in the *Sahihain* of Al-Bukhârî and Muslim].

141. Narrated Abû Mahdhûra رضى الله عنه said, "The earliest time of prayer is what pleases Allâh, the midtime is for the blessing of Allâh and the latest time is what Allâh allows as a concession." [Reported by Ad-Dâraqutni with a very weak *Sanad*], At-Tirmidhi has reported the same, narrated by Ibn 'Umar, without mentioning about the midtime. [It is *Da'if* too].

142. Narrated Ibn 'Umar رضى الله عنهما said, "There is no *Salât* (prayer) after the break of dawn except two *Rak'a* of *Fajr*."^[2] [Reported by *Al-Khamisa* except An-Nasâ'i].

[1] In this *Hadith* a prayer offered at its early time is regarded as a superior act. In some other *Ahadith*, *Imân* (belief — ايمان), *Sadaqa* (charity — صدقة), and *Jihâd* (fighting in Allâh's cause — جهاد) are described as the superior acts. These *Ahadith* are accordant in the way that belief is an action of credence, prayer is an action of body, charity is an action of wealth, and *Jihâd* is an action of youth and health. Therefore, these are all superior acts in their own way and place, and there is no contradiction among them.

[2] It means that after the appearance of dawn, voluntary (*Nawafil*) prayers are undesirable; but two *Sunna Rak'at* are excepted and can be offered after the morning (*Fajr*) obligatory prayer, as the reference of Tirmidhi was quoted before.

مُنْتَظِلًا فِي الْأَفُقِ. وَفِي الْآخَرِ: «إِنَّهُ كَذَنَبِ الشَّرْحَانِ».

(١٤٠) وَعَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْضَلُ الْأَعْمَالِ الصَّلَاةُ فِي أَوَّلِ وَقْتِهَا». رَوَاهُ التِّرْمِذِيُّ وَالْحَاكِمُ وَصَحَّحَاهُ وَأَضْلَهُ فِي الصَّحِيحَيْنِ.

(١٤١) وَعَنْ أَبِي مَحْذُورَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ النَّبِيَّ ﷺ قَالَ: أَوَّلُ الْوَقْتِ رِضْوَانُ اللَّهِ، وَأَوْسَطُهُ رَحْمَةُ اللَّهِ، وَآخِرُهُ عَفْوُ اللَّهِ. أَخْرَجَهُ الدَّارَقُطْنِيُّ بِسَنَدٍ ضَعِيفٍ جَدًّا وَلِلتِّرْمِذِيِّ مِنْ حَدِيثِ ابْنِ عُمَرَ نَحْوَهُ دُونَ الْأَوْسَطِ وَهُوَ ضَعِيفٌ أَيْضًا.

(١٤٢) وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا صَلَاةَ بَعْدَ الْفَجْرِ إِلَّا سَجْدَتَيْنِ». أَخْرَجَهُ الْحَمْسَةُ إِلَّا النَّسَائِيَّ.

Ash-Shâfi'i رحمه الله تعالى reported a second ruling^[1] of the aforementioned *Hadith* narrated by Abû Huraira رضى الله عنه through a weak *Sanad* and added: "Except on Friday". Abû Dâ'ud reported something similar from Abû Qatâda (رضى الله عنه).

137. Narrated Jubair bin Mut'im^[2] رضى الله عنه said, "O descendants of Abd Manâf! You must not prevent anyone who goes round this House (Ka'ba) and prays at any hour of the night or day that he wishes." [Reported by *Al-Khamisa*, At-Tirmidhi and Ibn Hibbân graded it *Sahih* (sound)].

138. Narrated Ibn 'Umar رضى الله عنهما said, "The twilight is the redness." [Reported by Ad-Dâraqutni. Ibn Khuzaima graded it *Sahih* (sound) and others graded it *Mawqûf* (untraceable)].

139. Narrated Ibn 'Abbâs رضى الله عنهما said that, "Dawn is of two types; the dawn in which eating is forbidden (for the fasting person) and prayer is permitted and the dawn in which prayer is forbidden i.e. the morning prayer and eating is permitted." [Reported by Ibn Khuzaima and Al-Hâkim who graded it *Sahih*. Al-Hâkim reported something similar

وَالْحُكْمُ الثَّانِي عِنْدَ الشَّافِعِيِّ رَحِمَهُ اللَّهُ تَعَالَى مِنْ حَدِيثِ أَبِي هُرَيْرَةَ بِسَنَدٍ ضَعِيفٍ وَزَادَ: «إِلَّا يَوْمَ الْجُمُعَةِ» وَكَذَا لِأَبِي دَاوُدَ عَنْ أَبِي قَتَادَةَ نَحْوَهُ.

(١٣٧) وَعَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا بَنِي عَبْدِ مَنَافٍ لَا تَمْنَعُوا أَحَدًا طَافَ بِهَذَا الْبَيْتِ، وَصَلَّى أَيَّةَ سَاعَةٍ شَاءَ مِنْ لَيْلٍ أَوْ نَهَارٍ». رَوَاهُ الْخَمْسَةُ وَصَحَّحَهُ التِّرْمِذِيُّ وَابْنُ حِبَّانَ.

(١٣٨) وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا، أَنَّ النَّبِيَّ ﷺ قَالَ: «الشَّفَقُ الْحُمْرَةُ». رَوَاهُ الدَّارَقُطْنِيُّ، وَصَحَّحَ ابْنُ خُزَيْمَةَ وَغَيْرُهُ وَفَقَهُ.

(١٣٩) وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْفَجْرُ فَجْرَانِ، فَجْرٌ يُحْرَمُ الطَّعَامُ وَيَجِلُّ فِيهِ الصَّلَاةُ، وَفَجْرٌ تُحْرَمُ فِيهِ الصَّلَاةُ، أَيُّ صَلَاةِ الصُّبْحِ، وَيَجِلُّ فِيهِ الطَّعَامُ». رَوَاهُ ابْنُ خُزَيْمَةَ وَالْحَاكِمُ وَصَحَّحَاهُ وَلِلتِّرْمِذِيِّ مِنْ حَدِيثِ جَابِرٍ نَحْوَهُ، وَزَادَ فِي الَّذِي يُحْرَمُ الطَّعَامُ: إِنَّهُ يَذْهَبُ

[1] The second ruling means noon time, no prayer should be offered at this time, but Friday is excluded from this order. On Friday it is permitted to pray at decline, as it is evident from a *Hadith* reported by Abû Huraira.

[2] He is Abû Muhammad or Abû 'Umaiya Jubair bin Mut'im bin 'Adi bin Naufal Al-Qurashi. He was very tolerant, sober and knowledgeable in the lineage of Quraish. He became a Muslim before the *Fath* (conquest of Makka) and settled at Al-Madîna and died there in 54 H. or 57 H. or 59 H.

appeared to me while I was asleep^[1] and told me to say, "Allâhu Akbar, Allâhu Akbar (Allâh is the Most Great, Allâh is the Most Great)" and he mentioned the *Adhân* with *Allâhu Akbar* four times without *Tarji*,^[2] and the *Iqâma* once except *Qad qâmat-is-Salâh*^[3] (the prayer stood ready to begin), (he repeated it twice). He ('Abdullâh) said when it was morning I went to Allâh's Messenger صلى الله عليه وسلم and he said, "It is a true vision..." [Reported by Ahmad and Abû Dâ'ud, At-Tirmidhi and Ibn Khuzaima graded it *Sahih* (sound)].

Ahmad added to the end of the above *Hadîth*, the story of Bilal's^[4] statement in the *Fajr Adhân* (morning-prayer call): *As-Salâtu*

رَبُّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: طَافَ بِي - وَأَنَا نَائِمٌ - رَجُلٌ، فَقَالَ: تَقُولُ «اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ» فَذَكَرَ الْأَذَانَ بِتَرْبِيعِ التَّكْبِيرِ بِغَيْرِ تَرْجِيعٍ، وَالْإِقَامَةَ فَرَادَى، إِلَّا «قَدْ قَامَتِ الصَّلَاةُ» قَالَ: فَلَمَّا أَصْبَحْتُ أَتَيْتُ رَسُولَ اللَّهِ ﷺ، فَقَالَ: «إِنَّهَا لَرُؤْيَا حَقٍّ»، الْحَدِيثَ أَخْرَجَهُ أَحْمَدُ وَأَبُو دَاوُدَ وَصَحَّحَهُ التِّرْمِذِيُّ وَابْنُ حُرَيْمَةَ.

وَزَادَ أَحْمَدُ فِي آخِرِهِ قِصَّةَ قَوْلِ بِلَالٍ فِي أَذَانِ الْفَجْرِ «الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ».

[1] It happened that when the Muslims increased in number, the problem of calling for prayer arose. Different suggestions were forwarded. Some suggested to blow the conch, the Prophet صلى الله عليه وسلم answered that this was the way of Jews. Some others suggested to lit fire. The Prophet صلى الله عليه وسلم answered that this was the practice of the Magians. No decision was made. Same night 'Abdullâh bin Zaid dreamed that a man was standing with a conch in his hand. 'Abdullâh asked him whether he would sell it? The man asked 'Abdullâh about the purpose of the purchase. 'Abdullâh told him that he would call the Muslims for prayer by blowing it. He asked him about telling a better way than that, and recited the words of *Adhân* (call to the prayer). In the morning 'Abdullâh told this dream to the Prophet صلى الله عليه وسلم and he testified the dream to be true.

[2] *Tarji* (doubling, repeating or getting back) is to utter the words of testimony (*Shahâdatain* i.e. *Ash-hadu an lâ ilâha ill-Allâh, Ash-hadu anna Muhamadan Rasûlullâh*) twice with a low voice, then utter them with a loud voice.

[3] In *Iqâma* (call to the start of prayer) all the other words of *Takbir* (glorification of Allâh — but here means *Iqâma*) are uttered once except the words 'قد قامت الصلاة' (meaning: The prayer stood ready to begin) which are to be repeated twice.

[4] He is Bilâl bin Rabâh, a manumitted slave of Banu Taim. He became a Muslim very early and was tortured in the cause of Allâh. He fought in Badr and in all the other major battles. He was the *Mu'adhdhin* of Allâh's Messenger صلى الله عليه وسلم and never announced the *Adhân* for anyone else except one (time when he came back from Damascus, where he had settled at, to Al-Madîna. It is said that he did not finish it due to the noise made by the weeping *Sahâba* out of nostalgia. He died in Shâm in 17H. or 18 H. or 20 H. at the age of sixty and something years and did not leave behind any children.

In another version: 'Abdur-Razzâq also narrated: "There is no *Salât* (prayer) after the break of dawn except the two (*Sunna*) *Rak'a* of *Fajr*."^[1]

143. Narrated Umm Salama رضى الله عنها: Allâh's Messenger صلى الله عليه وسلم came to my house after offering 'Asr prayer and offered two *Rak'a*, then I asked him about that and he replied, "I was kept busy (and failed to pray) the two (*Sunna*) *Rak'a* after *Zuhr* prayer, so I offered them now." I asked him, "Should we offer them if we miss them?" He (صلى الله عليه وسلم) replied, "No."^[2] [Reported by Ahmad], the version of Abû Dâ'ud by 'Aisha رضى الله عنها has the same meaning.

Chapter 2 AL-ADHÂN^[3] (THE CALL TO PRAYER)

144. Narrated 'Abdullâh bin Zaid bin Abd-Rabbihi^[4] رضى الله عنه: A man

وفي رواية عبد الرزاق: «لَا صَلَاةَ بَعْدَ طُلُوعِ الْفَجْرِ إِلَّا رَكْعَتَيِ الْفَجْرِ» وَمِثْلُهُ لِلدَّارِقُطْنِيِّ عَنْ ابْنِ عَمْرٍو بْنِ الْعَاصِ.

(١٤٣) وَعَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: صَلَّى رَسُولُ اللَّهِ ﷺ الْعَصْرَ، ثُمَّ دَخَلَ بَيْتِي، فَصَلَّى رَكْعَتَيْنِ، فَسَأَلْتُهُ فَقَالَ: شُغِلْتُ عَنْ رَكْعَتَيْنِ بَعْدَ الظُّهْرِ فَصَلَّيْتُهُمَا الْآنَ. قُلْتُ: أَتَنْقِضُ بِهِمَا إِذَا فَاتَا قَالَ: «لَا». أَخْرَجَهُ أَحْمَدُ، وَأَبُو دَاوُدَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا بِمَعْنَاهُ.

٢ - بَابُ الْأَذَانِ

(١٤٤) عَنْ عَبْدِ اللَّهِ بْنِ زَيْدِ بْنِ عَبْدِ

[1] The two *Rak'a* are the *Sunna* ones before the obligatory *Fajr* prayer which the Prophet صلى الله عليه وسلم never used to leave even after the break of dawn, as indicated by this *Hadîth* and others.

[2] This *Hadîth* gives the information that after 'Asr prayer, offering of the missed supererogatory prayers was only for the noble Prophet صلى الله عليه وسلم others are not allowed to offer the supererogatory or the voluntary prayers. The Prophet صلى الله عليه وسلم prayed because some people of the tribe of Abdul-Qais came to him and some goods of charity were also brought, their visit and distribution of goods made him late.

[3] The words of *Adhân* (أذان — call to prayer) are Divinely fixed. These words cannot be lessened or added, changed or interchanged. These words were inspired to 'Abdullâh bin Zaid Ansâri and 'Umar bin Khattâb by an angel in the dream and were affirmed by the Prophet صلى الله عليه وسلم and obtained the status of Revelation. There is also an indication in the noble Qur'ân about it.

[4] 'Abdullâh is an *Ansâri*, a Khazraji and was nicknamed Abû Muhammad. He witnessed Al-'Aqaba, Badr and the important battles. He was shown how to call for prayers in a dream during the first year of the migration, after the building of the Prophet's Mosque. He died in the year 32 H. at the age of 64 years.

would follow (looking at) his mouth (as he turned it) this (right) side and that (left) side^[1] with his fingers in his ears. [Reported by Ahmad and At-Tirmidhi who graded it *Sahih* (sound)].

And a version of Ibn Mâjah — ‘and he put his fingers in his ears’; and also a version of Abû Dâ’ud — ‘he turned his neck to the right and left when he reached *Haiya ‘alas-Salâh* (Come to the prayer) and did not turn his body’; and its origin is in *Sahihain*.

148. Narrated Abû Mahdhûra رضى الله عنه: The Prophet صلى الله عليه وسلم liked his voice,^[2] so he taught him the *Adhân* (call to prayer). [Reported by Ibn Khuzaima].

149. Narrated Jâbir bin Samura رضى الله عنه: I prayed with the Prophet صلى الله عليه وسلم the two ‘*Eid*, not only once or twice,^[3] without an *Adhân* or an *Iqâma*. [Reported by Muslim], the same version is in Al-Bukhârî and Muslim narrated by ‘Abdullâh bin ‘Abbâs (رضى الله عنهما) and others.

150. Narrated Abû Qatada رضى الله عنه in a long *Hadîth* about their (*Sahâba*) sleeping late for the time of *Salât* (prayer): Then Bilâl proclaimed the *Adhân* and the Prophet صلى الله عليه وسلم

تَعَالَى عَنْهُ قَالَ: رَأَيْتُ بِلَالًا يُؤَدِّنُ، وَاتَّبَعُ فَاهُ هَهُنَا وَهَهُنَا، وَاصْبَعَاهُ فِي أُذُنَيْهِ. رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ، وَصَحَّحَهُ.

وَلَا بِنَ مَا جَهَ: وَجَعَلَ إصْبَعِيهِ فِي أُذُنَيْهِ. وَلِأَبِي دَاوُدَ: لَوَى عُنُقَهُ لَمَّا بَلَغَ «حَيَّ عَلَى الصَّلَاةِ» يَمِينًا وَشِمَالًا، وَلَمْ يَسْتَدِرْ. وَأَصْلُهُ فِي الصَّحِيحَيْنِ.

(١٤٨) وَعَنْ أَبِي مَحْذُورَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ النَّبِيَّ ﷺ أَعْجَبَهُ صَوْتُهُ فَعَلَّمَهُ الْأَذَانَ. رَوَاهُ ابْنُ حُزَيْمَةَ.

(١٤٩) وَعَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ الْعِيدَيْنِ، مِنْ غَيْرِ مَرَّةٍ وَلَا مَرَّتَيْنِ، بِغَيْرِ أَذَانٍ وَلَا إِقَامَةٍ. رَوَاهُ مُسْلِمٌ، وَنَحْوُهُ فِي الْمُتَّفِقِ عَلَيْهِ عَنْ ابْنِ عَبَّاسٍ وَغَيْرِهِ.

(١٥٠) وَعَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ فِي الْحَدِيثِ الطَّوِيلِ فِي تَوْهَمِهِمْ عَنِ الصَّلَاةِ: ثُمَّ أَدَّنَ بِلَالٌ، فَصَلَّى النَّبِيُّ ﷺ كَمَا

[1] While pronouncing the words الصلاة and حي على الفلاح turning the face to the right and left is *Sunna*. Turning of the whole body is not allowed. The *Ahadîth* which disallow turning mean the turning of whole body and not the face.

[2] It means that a *Mu'adhdhin* (the caller to prayer) should be appointed having melodious voice.

[3] It means that prayer of the two ‘*Eid* are offered without *Adhân* and *Iqâma* (calls to the prayer).

khairun minan-nawm - “Prayer is better than sleep”.

Ibn Khuzaima reported from Anas رضى الله عنه: “It pertains to the *Sunna* that when the *Mu'adhdhin* says at *Fajr* (prayer time): ‘*Haiya ‘alal-Falâh* (Come to the success)’, he says (again) ‘*As-Salâtu khairun minan-naum* (Prayer is better than sleep).”

145. Narrated Abû Mahdhûra رضى الله عنه: The Prophet صلى الله عليه وسلم taught him the *Adhân* (call to prayer) and he (the narrator) mentioned the *Tarji* in it. [Muslim reported it, but mentioned the phrase (*Takbir*) “Allâh is the Most Great” at its beginning just twice.^[1] *Al-Khamsa* reported it, but mentioned the *Takbir* four times].

146. Narrated Anas رضى الله عنه: Bilâl was commanded to announce the *Adhân* (each phrase) twice^[2] and the *Iqâma* (each phrase) once^[3] except “The prayer stood ready to begin” (to be pronounced twice). [Agreed upon; but Muslim did not mention the exception]. A version of An-Nasâ’i has: “Bilâl was ordered by the Prophet صلى الله عليه وسلم.”

147. Narrated Abû Juhaifa رضى الله عنه: I saw Bilâl calling for prayer and I

وَلَا بِنَ حُزَيْمَةَ عَنْ أَنَسٍ قَالَ: مِنَ السُّنَّةِ إِذَا قَالَ الْمُؤَدِّنُ فِي الْفَجْرِ «حَيَّ عَلَى الْفَلَاحِ» قَالَ: «الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ».

(١٤٥) وَعَنْ أَبِي مَحْذُورَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ النَّبِيَّ ﷺ عَلَّمَهُ الْأَذَانَ، فَذَكَرَ فِيهِ التَّرْجِيْعَ. أَخْرَجَهُ مُسْلِمٌ، وَلَكِنْ ذَكَرَ التَّكْبِيرَ فِي أَوَّلِهِ مَرَّتَيْنِ فَقَطْ، وَرَوَاهُ الْخَمْسَةُ فَذَكَرُوهُ مُرَبَّعًا.

(١٤٦) وَعَنْ أَنَسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: أُمِرَ بِلَالٌ أَنْ يَشْفَعَ الْأَذَانَ، وَيُؤَيِّرَ الْإِقَامَةَ إِلَّا الْإِقَامَةَ. يَعْنِي إِلَّا قَوْلَهُ. قَدْ قَامَتِ الصَّلَاةُ. مُتَّفَقٌ عَلَيْهِ، وَلَمْ يَذْكُرْ مُسْلِمٌ الْإِسْتِنَاءَ، وَلِلنَّسَائِيِّ: أَمَرَ النَّبِيُّ ﷺ بِلَالًا.

(١٤٧) وَعَنْ أَبِي جُحَيْفَةَ رَضِيَ اللَّهُ

[1] At the start of *Adhân* (call to prayer) the words *Allâhu Akbar* (Allâh is the Most Great — (الله أكبر) should be repeated four times, repeating them twice is not correct as the Five (*Al-Khamsa* — Abû Dâ’ud, Tirmidhi, Nasâ’i, Ibn Mâjah and Ahmad) have narrated it.

[2] *Adhân* (the call to prayer) with *Tarji* and without *Tarji* is allowed, in the same way *Iqâma* is also allowed in single or double. But it is preferable to announce the *Adhân* with *Tarji* and the *Iqâma* without repetition.

[3] It means that the words الصلاة (prayer stood ready to begin) should be repeated twice and the rest of the words be uttered only once.

[4] Abû Juhaifa’s name is Wahab bin ‘Abdullâh As-Suwâ’i Al-‘Aamiri who was among the young *Sahâba*. He settled at Kufa. ‘Alî made him the incharge of *Bait-ul-Mâl* and he witnessed with him all the battles. He died at Kufa in 74 H.

prayer.” And he (Ibn Umm Maktûm) was a blind man who did not call for prayer until he was told: “It is morning time, it is morning time”. [Agreed upon. There is an *Idrâj*^[1] in its last part].

152. Narrated Ibn ‘Umar رضي الله عنهما: Bilâl called for prayer before dawn and the Prophet صلى الله عليه وسلم told him to return^[2] and announce: “Lo! the slave of Allâh (i.e. Bilâl) had slept (hence this mistake)”. [Reported by Abû Dâ‘ud and graded as *Da‘if*].

153. Narrated Abû Sa‘îd Al-Khudri رضي الله عليه: Allâh’s Messenger said, “When you hear the *Adhân* repeat^[3] what the *Mu‘adhdhin* (the call-maker) says.” [Agreed upon].

And Al-Bukhârî has reported the same in a narration by Mu‘âwiya رضي الله عنه.

And Muslim reported a narration by ‘Umar رضي الله عنه regarding the virtue of repeating what the *Mu‘adhdhin* pronounces word by word except when the *Mu‘adhdhin* says: “*Haiya ‘alas-Salah, Haiya ‘alal-Falâh* (Come to the prayer and come to the success)”, one should say: “*Lâ hawla wa lâ quwwata illâ billâh* [there is no

was martyred at Al-Qâdisiya while holding the flag that day.

[1] *Idrâj* (insertion — إدراج) means that the sentence ... (And he was a blind man ...) was not spoken by the Prophet صلى الله عليه وسلم but the reporter has added this from his own.

[2] It informs that, by any reason, if *Adhân* is announced before time than it should be repeated at the proper time of it.

[3] It is an order that, on hearing it, one should repeat the words of *Adhân* in answer in all cases, whether one is with ablution or not, is in a pure state or in a post-discharge or menstruation state; but while engaged in sexual intercourse or in the toilet, it is not proper to answer.

يُنَادِي ابْنُ أُمِّ مَكْتُومٍ، وَكَانَ رَجُلًا أَعْمَى لَا يُنَادِي حَتَّى يُقَالَ لَهُ: أَصْبَحْتَ أَصْبَحْتَ». مُتَّفَقٌ عَلَيْهِ، وَفِي آخِرِهِ إِدْرَاجٌ.

(١٥٢) وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا: أَنَّ بِلَالَ بْنَ رِبْعَةَ قَامَ رُفُوهُ النَّبِيِّ ﷺ أَنْ يَرْجِعَ فَيُنَادِي: أَلَا إِنَّ الْعَبْدَ نَامَ. رَوَاهُ أَبُو دَاوُدَ، وَضَعَفَهُ.

(١٥٣) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا سَمِعْتُمُ النِّدَاءَ فَقُولُوا مِثْلَ مَا يَقُولُ الْمُؤَذِّنُ». مُتَّفَقٌ عَلَيْهِ. وَلِلْبُخَارِيِّ عَنْ مُعَاوِيَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ مِثْلُهُ.

وَلِمُسْلِمٍ عَنْ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، فِي فَضْلِ الْقَوْلِ: كَمَا يَقُولُ الْمُؤَذِّنُ كَلِمَةَ كَلِمَةً سِوَى الْحَيَعَلَتَيْنِ، فَيَقُولُ: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ.

offered the prayer (while leading the Companions) as he used to do every day.^[1] [Reported by Muslim].

Narrated Jâbir رضي الله عنه: The Prophet صلى الله عليه وسلم came to Al-Muzdalifa^[2] and offered at it both the *Maghrib* and ‘*Ishâ*’ prayers with one *Adhân* and two *Iqâma*.

Narrated Ibn ‘Umar رضي الله عنهما: The Prophet صلى الله عليه وسلم combined the *Maghrib* and ‘*Ishâ*’ prayers with one *Iqâma*. And added Abû Dâ‘ud the words: “for each prayer.”^[3] And in another version: “the *Adhân* was not announced for any one of them”.

151. Narrated Ibn ‘Umar and ‘Aisha رضي الله عنهما: Allâh’s Messenger said, “Bilâl^[4] calls for prayer when it is still night, so eat and drink till Ibn Umm Maktûm^[5] calls for

كَانَ يَصْنَعُ كُلَّ يَوْمٍ. رَوَاهُ مُسْلِمٌ.

وَلَهُ عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ ﷺ أَتَى الْمُزْدَلِفَةَ، فَصَلَّى بِهَا الْمَغْرِبَ وَالْعِشَاءَ بِأَذَانٍ وَاحِدٍ وَإِقَامَتَيْنِ.

وَلَهُ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا: جَمَعَ النَّبِيُّ ﷺ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ بِإِقَامَةٍ وَاحِدَةٍ. وَزَادَ أَبُو دَاوُدَ: «لِكُلِّ صَلَاةٍ» وَفِي رِوَايَةٍ لَهُ: وَلَمْ يُنَادِ فِي وَاحِدَةٍ مِنْهُمَا.

(١٥١) وَعَنْ ابْنِ عُمَرَ وَعَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا، قَالََا: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ بِلَالَ بْنَ رِبْعَةَ يَدْعُو لِلْعِشَاءِ وَفِي رِوَايَةٍ لَهُ: وَلَمْ يُنَادِ فِي وَاحِدَةٍ مِنْهُمَا.

[1] If a *Qada* (missed prayer) is intended to be offered in congregation then *Adhân* (call to prayer) for it is also *Sunna*. Once it happened that the Prophet صلى الله عليه وسلم and his Companions رضي الله عنهم travelled late night. When they stopped and were going to sleep, they were not certain about waking up in the morning at prayer time, therefore, they asked Bilâl to remain awake and watchful. Sleep overwhelmed him and he too went to sleep. The Prophet صلى الله عليه وسلم was the first to wake up after sunrise and asked the Companions رضي الله عنهم to rise. They moved from the place a little and prayed after calling to the prayer.

[2] Muzdalifa (مزدلفة) is a place between Makka and ‘Arafât. The night between 9th and 10th of Dhul-Hijja, after returning from ‘Arafât, is spent here during Hajj. *Maghrib* (sunset) and ‘*Isha*’ (night) prayers are offered together here with one *Adhân* but the *Iqâma* for each prayer is pronounced separately. It means that whenever congregational prayer is offered, *Iqâma* should be pronounced for it.

[3] The *Hadîth* is in contradiction with the *Hadîth* narrated by Jâbir رضي الله عنه in which one *Adhân* and two *Iqâma* are mentioned and is also acted upon because affirmation supersedes negation.

[4] In the month of Ramadân, the Prophet صلى الله عليه وسلم had appointed two *Mu‘adhdhin* (call-makers) one for pronouncing the call to manifest the time of eating *Sahûr* (predawn meals for fasting) and the other to make a call to prayer at dawn.

[5] He is ‘Amr or ‘Abdullâh bin Qais Al-Qurashi Al-‘Aamiri, the blind mentioned in *Surat ‘Abasa*. He became a Muslim long ago and made the *Hijra* (migration). The Prophet صلى الله عليه وسلم appointed him in charge of Al-Madîna for 13 times leading the people in prayers. He

time for one who is eating to finish^[1] his food.” [Reported by At-Tirmidhi who graded it *Da'if*].

Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, “No one should announce *Adhân* except the one who has performed the ablution^[2].” [Reported by At-Tirmidhi who graded it *Da'if*].

Ziyâd bin Al-Harith^[3] رضى الله عنه narrated: Allâh's Messenger صلى الله عليه وسلم said, “One who announces the *Adhân* should also^[4] pronounce the *Iqâma*.” [Reported by At-Tirmidhi who graded it *Da'if*].

Narrated 'Abdullâh bin Zaid in another version of *Hadîth* reported by Abû Dâ'ud: I saw it, i.e. the *Adhân* (in a vision) and I wanted to announce it. Allâh's Messenger صلى الله عليه وسلم said, “You pronounce the *Iqâma*.” [This *Hadîth* is also *Da'if*].

157. Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, “The *Mu'adhdhin* has more right to announce the *Adhân* and the *Imâm* has more right to pronounce the

أَكْلِهِ،» الحديث. رَوَاهُ التِّرْمِذِيُّ، وَضَعَفَهُ.

وَلَهُ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ النَّبِيَّ ﷺ قَالَ: «لَا يُؤَذِّنُ إِلَّا مُتَوَضِّئًا». وَضَعَفَهُ أَيْضًا.

وَلَهُ عَنْ زِيَادِ بْنِ الْحَارِثِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَمَنْ أَدَّنَ فَهُوَ يَقِيمٌ». وَضَعَفَهُ أَيْضًا.

وَلِأَبِي دَاوُدَ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ زَيْدٍ، أَنَّهُ قَالَ: أَنَا رَأَيْتُهُ، يَعْنِي الْأَذَانَ، وَأَنَا كُنْتُ أُرِيدُهُ، قَالَ: فَأَقِمِ أَنْتَ. وَفِيهِ ضَعْفٌ أَيْضًا.

(١٥٧) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُؤَذِّنُ أَمْلَكَ بِالْأَذَانِ، وَالْإِمَامُ أَمْلَكَ بِالْإِقَامَةِ». رَوَاهُ

[1] Some issues are known with this *Hadîth*: (i) *Adhân* (call for the prayer) should be announced in a loud voice with short pauses in between. (ii) *Iqâma* (call for the start of congregational prayer) should be pronounced quickly. (iii) There should be enough time between *Adhân* and *Salât*, so that a man can join the congregation after finishing his meals or after answering the call of nature, and performing the ablution. Some religious scholars have measured the time up to four *Rak'at* prayer.

[2] The supererogatory way is to announce *Adhân* after performing ablution, but if there is no other way, it can be announced without ablution. This is only a suggestive prohibition and not an absolute one.

[3] He was a *Sahâbi* from Sudâ' in Yemen. He entered into a covenant with the Prophet صلى الله عليه وسلم and pronounced the *Adhân* before him. He is considered to have settled at Basra.

[4] This is *Sunna* that the same person should pronounce *Iqâma* who has announced the *Adhân*, but if he permits, another person can also pronounce *Iqâma*.

might and no power except with (the help of) Allâh].”

154. Narrated 'Uthmân bin Abûl-'Aas^[1] رضى الله عنه: He said, “O Messenger of Allâh, appoint me as the *Imâm* (leader) of my people (in prayers). He صلى الله عليه وسلم said, “You are their *Imâm*, but you should follow (observe the strength of) the weakest^[2] among them and appoint a *Mu'adhdhin* who does not charge^[3] for the call of *Adhân*.” [Reported by *Al-Khamsa*, At-Tirmidhi graded it *Hasan* and Al-Hâkim graded it *Sahih*].

155. Narrated Mâlik bin Al-Huwairith^[4] رضى الله عنه: The Prophet صلى الله عليه وسلم said, “When the time of *Salât* (prayer) comes, one of you should announce the *Adhân*.”^[5] [Reported by *As-Sab'a*].

156. Narrated Jâbir رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said to Bilâl, “When you announce the *Adhân*, utter deliberately and when you pronounce the *Iqâma* utter quickly, and leave between your *Adhân* and your *Iqâma*

(١٥٤) وَعَنْ عُثْمَانَ بْنِ أَبِي الْعَاصِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّهُ قَالَ: يَا رَسُولَ اللَّهِ! اجْعَلْنِي إِمَامًا قَوْمِي، فَقَالَ: «أَنْتَ إِمَامُهُمْ وَاقْتَدِ بِأَضْعَفِهِمْ، وَاتَّخِذْ مُؤَذِّنًا لَا يَأْخُذُ عَلَى أَذَانِهِ أَجْرًا». أَخْرَجَهُ الْخَمْسَةُ وَحَسَنَهُ التِّرْمِذِيُّ وَصَحَّحَهُ الْحَاكِمُ.

(١٥٥) وَعَنْ مَالِكِ بْنِ الْحُوَيْرِثِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ لَنَا النَّبِيُّ ﷺ: «إِذَا حَضَرَتِ الصَّلَاةُ، فَلْيُؤَذِّنْ لَكُمْ أَحَدُكُمْ» الْحَدِيثُ، أَخْرَجَهُ السَّبْعَةُ.

(١٥٦) وَعَنْ جَابِرِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِبِلَالٍ: «إِذَا أَذَنْتَ فَتَرَسَّلْ، وَإِذَا أَقَمْتَ فَاحْدَرْ، وَاجْعَلْ بَيْنَ أَذَانِكَ وَإِقَامَتِكَ قَدْرَ مَا يَفْرُغُ الْإِكْلُ مِنْ

[1] He is nicknamed Abû 'Abdullâh and was the youngest among the Tâ'if delegation of Banu Tha'qif. The Prophet صلى الله عليه وسلم appointed him in charge of Tâ'if, and he stopped his people from apostating so they remained in Islam. 'Umar appointed him as the governor of Bahrain and 'Omân. He died at Basra in 51 H.

[2] *Imâm* (leader of the prayer) should care for the weak and old people by not extending the prayer for long, as to urge them to leave the congregational prayer.

[3] It means that a *Mu'adhdhin* (call-maker) should not have a pay for the job, but this is not a prohibition but only a desirable suggestion.

[4] He belonged to Banû Laith and was nicknamed Abû Salmân. He visited the Prophet صلى الله عليه وسلم and stayed with him for twenty nights. He settled at Basra and died there in 74 H.

[5] It means that during a journey also, announcing *Adhân* (call to prayer) and praying in congregation is *Sunna*.

(prayer), he should break the *Salât* (prayer) then perform ablution and repeat the prayer.”^[1] [Reported by *Al-Khamsa* and Ibn Hibbân graded it *Sahih* (sound)].

161. Narrated ‘Aisha رضي الله عنها: The Prophet صلى الله عليه وسلم said, “The *Salât* (prayer) of a woman, who has reached puberty, is not accepted unless she is wearing a *Khimâr* [2].” [Reported by *Al-Khamsa* except An-Nasâ’i. And Ibn Khuzaima graded it *Sahih* (sound)].

162. Narrated Jâbir رضي الله عنه: The Prophet صلى الله عليه وسلم said, “If the garment is ample, wrap it round your body i.e. during the *Salât* (prayer).” A version by Muslim has: “you should cross the two ends, and if it is tight, you should wrap it round your waist.” [Agreed upon].

Narrated Abû Huraira رضي الله عنه: (The Prophet صلى الله عليه وسلم said:) None of you should offer *Salât* (prayer) in a single garment with no part of it on his shoulders. [Agreed upon].

163. Narrated Umm Salama رضي الله عنها: She asked the Prophet صلى الله عليه وسلم “Can a woman pray in a long dress and a veil without wearing a lower garment?” He replied, “If the long dress is ample and covers the surface of her feet.”^[3] [Reported by Abû

أَحَدُكُمْ فِي الصَّلَاةِ، فَلْيَنْصِرِفْ، وَلْيَتَوَضَّأْ وَلْيَعِدِّ الصَّلَاةَ». رَوَاهُ الْخُمْسَةُ، وَصَحَّحَهُ ابْنُ جِبَّانَ.

(١٦١) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا، عَنِ النَّبِيِّ ﷺ، قَالَ: «لَا يَقْبَلُ اللَّهُ صَلَاةَ حَائِضٍ إِلَّا بِخِمَارٍ». رَوَاهُ الْخُمْسَةُ وَالنَّسَائِيُّ وَصَحَّحَهُ ابْنُ خُزَيْمَةَ.

(١٦٢) وَعَنْ جَابِرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ لَهُ: «إِنْ كَانَ الثَّوْبُ وَاسِعًا فَالْتَجِفْ بِهِ، يَعْنِي فِي الصَّلَاةِ». وَلِمُسْلِمٍ: فَخَالَفَ بَيْنَ طَرَفَيْهِ، وَإِنْ كَانَ ضَيِّقًا فَاتَوَزَّرَ بِهِ». مُتَّفَقٌ عَلَيْهِ.

وَلَهُمَا مِنْ حَدِيثِ أَبِي هُرَيْرَةَ: «لَا يُصَلِّي أَحَدُكُمْ فِي الثَّوْبِ الْوَاحِدِ، لَيْسَ عَلَى عَاتِقِهِ مِنْهُ شَيْءٌ».

(١٦٣) وَعَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا أَنَّهَا سَأَلَتِ النَّبِيَّ ﷺ: أَتُصَلِّي الْمَرْأَةُ فِي ذِرْعٍ وَخِمَارٍ بَعِيرٍ إِزَارٍ؟ قَالَ: «إِذَا كَانَ الذَّرْعُ سَابِغًا يَغْطِي ظَهْرَ قَدَمَيْهَا». أَخْرَجَهُ

[1] It means that if ablution is nullified during prayer, it should be made afresh and prayer should be offered again. This is preferable.

[2] A *Khimâr* is a piece of cloth with which a woman covers her head and neck area. It means that the whole body of a woman should be covered including head hair.

[3] It is included in the conditions of prayer that a woman should also cover her feet up to heels otherwise her prayer will not be accepted.

Iqâma.” [Reported by Ibn ‘Adi who graded it *Da’if*]. Al-Baihaqi has reported a similar *Hadith* narrated by ‘Ali رضي الله عنه.

158. Narrated Anâs bin Mâlik رضي الله عنه: Allâh’s Messenger صلى الله عليه وسلم said, “A supplication made between the *Adhân* and *Iqâma* is not rejected.” [Reported by An-Nasâ’i and Ibn Khuzaima graded it *Sahih*].

159. Narrated Jâbir رضي الله عنه: Allâh’s Messenger صلى الله عليه وسلم said, “If anyone says when he hears the *Adhân*: ‘O Allâh! Lord of this perfect call^[1] and of the regular prayer which is going to be established! Kindly give Muhammad (صلى الله عليه وسلم) the right of intercession and superiority,^[2] and send him (on the Day of Judgement) to the best and the highest place in Paradise which You promised him’, he will be assured of my intercession.” [Reported by *Al-Arba’a*].

Chapter 3 THE CONDITIONS OF SALAT (PRAYER)

160. Narrated ‘Ali bin Talq رضي الله عنه: Allâh’s Messenger صلى الله عليه وسلم said, “When one of you releases air (through his anus) during *Salât*

ابْنُ عَدِيٍّ، وَضَعَفَهُ، وَلِلْبَيْهَقِيِّ نَحْوُهُ عَنْ عَلِيٍّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ مِنْ قَوْلِهِ.

(١٥٨) وَعَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَرُدُّ الدُّعَاءُ بَيْنَ الْأَذَانِ وَالْإِقَامَةِ». رَوَاهُ النَّسَائِيُّ وَصَحَّحَهُ ابْنُ خُزَيْمَةَ.

(١٥٩) وَعَنْ جَابِرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ قَالَ حِينَ يَسْمَعُ النَّدَاءَ: اللَّهُمَّ رَبِّ هَذِهِ الدُّعْوَةُ التَّامَّةُ، وَالصَّلَاةُ الْقَائِمَةُ، آتِ مُحَمَّدًا الْوَسِيلَةَ وَالْفَضِيلَةَ، وَابْعَثْهُ مَقَامًا مَحْمُودًا الَّذِي وَعَدْتُهُ حَلَّتْ لَهُ شَفَاعَتِي يَوْمَ الْقِيَامَةِ». أَخْرَجَهُ الْأَرْبَعَةُ.

٣ - بَابُ شُرُوطِ الصَّلَاةِ

(١٦٠) عَنْ عَلِيٍّ بْنِ طَلْقٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا فَسَأَ

[1] Perfect call (الدعوة التامة) means the luminosity of the Oneness of Allâh and the light of Prophethood.

[2] Besides meaning right of intercession and superiority, وسيلة is also the name of a place. The Prophet صلى الله عليه وسلم said that only one person, among the creation of Allâh, will reach there and hoped by the grace of Allâh that this would be he (صلى الله عليه وسلم).

[3] He is ‘Ali bin Talq bin Al-Mundhir bin Qais Al-Hanafi, from Banu Hanifa, As-Sahimi and Al-Yamâmi. He was a *Sahâbi* and it was said that he was the father of Talq bin ‘Ali, but it was also said that these two names belong to the same person.

Narrated Anas in another version of *Hadith* reported by Abu Dā'ud: When (he صلى الله عليه وسلم) travelled, and intended to pray a voluntary prayer, he used to direct^[1] his riding camel towards the *Qiblah*, say, "*Allāhu Akbar*" and pray facing whatever direction it faced. [Its chain is *Hasan*].

167. Narrated Abū Sa'īd Al-Khudri رضي الله عنه: The Prophet صلى الله عليه وسلم said, "The whole earth is a mosque (to pray on) except a graveyard and a toilet." [Reported by At-Tirmidhi and it has 'Illa (a defect)].

168. Narrated Ibn 'Umar رضي الله عنهما: Allāh's Messenger صلى الله عليه وسلم forbade^[2] prayer at seven places; a dump, a slaughter house, a graveyard, the middle of the path, a bathroom, and where camels sit at a watering place and the top (roof) of the Ka'ba. [Reported by At-Tirmidhi who graded it *Da'if*].

169. Narrated Abū Marthad Al-Ghanawī^[3] رضي الله عنه: I heard Allāh's Messenger صلى الله عليه وسلم say, "Don't

وَلَا يَبِي دَاوُدَ مِنْ حَدِيثِ أَنَسٍ: وَكَانَ إِذَا سَافَرَ فَأَرَادَ أَنْ يَتَطَوَّعَ اسْتَقْبَلَ بِنَاقَتِهِ الْقِبْلَةَ، فَكَبَّرَ ثُمَّ صَلَّى حَيْثُ كَانَ وَجْهَهُ رُكْبَاهِهِ. وَإِسْنَادُهُ حَسَنٌ.

(١٦٧) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ النَّبِيَّ ﷺ قَالَ: «الْأَرْضُ كُلُّهَا مَسْجِدٌ إِلَّا الْمَقْبَرَةَ وَالْحِمَامَ». رَوَاهُ التِّرْمِذِيُّ، وَلَهُ عِلَّةٌ.

(١٦٨) وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُصَلَّى فِي سَبْعَةِ مَوَاطِنَ: الْمَرْبَلَةَ، وَالْمَجْزَرَةَ، وَالْمَقْبَرَةَ، وَقَارِعَةَ الطَّرِيقِ، وَالْحِمَامِ، وَمَعَاطِنَ الْإِبِلِ، وَفَوْقَ ظَهْرِ بَيْتِ اللَّهِ. رَوَاهُ التِّرْمِذِيُّ، وَضَعْفُهُ.

(١٦٩) وَعَنْ أَبِي مَرْثَدٍ الْعَنَوِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَقْرَأُوا

[1] It means that *Nafil* (نفل — voluntary) prayer can be offered while riding, on the condition that at the time of beginning the prayer, one should turn the mount or vehicle towards *Qiblah*, afterward change in direction makes no harm. But obligatory prayer should not be offered while riding, but ships, boats and planes are excepted.

[2] This *Hadith* is a proof that offering of a prayer in a graveyard is not permissible, whether offered over the graves or midst the graves, and no matter the graves are of Muslims or non-Muslims. Offering of a prayer in a graveyard gives an impression of worship of other than Allāh, which is major polytheism. It is prohibited to offer a prayer in a toilet because of its impurity and filthiness, moreover toilet is a place of Satan as it is narrated in the *Hadith*.

[3] His name is Kannāz bin Husain bin Yarbū' Al-Ghanawī a descendant of Ghani bin Ya'sur, a tribe of Ghatafān. He was a *Sahābi* who witnessed Badr and was an ally of Hamza bin 'Abdul-Muttalib and also of his age. He attended all the battles and died in 12 H. at the age of 66 years.

Dā'ud and the *Imām* graded it *Mawqūf*].

164. Narrated 'Aamir bin Rabi'a رضي الله عنه: We were with the Prophet صلى الله عليه وسلم during a dark night and we became uncertain about the *Qiblah* (the direction of Makka) we then prayed by guess. When sun rose, we discovered that we had prayed towards a direction other than the *Qiblah*. So this verse was revealed: "... so wherever you turn yourselves or your faces, there is the Face of Allāh ..." [1] [Reported by At-Tirmidhi who graded it *Da'if*].

165. Narrated Abū Huraira رضي الله عنه: Allāh's Messenger صلى الله عليه وسلم said, "The direction between the east and west is a *Qiblah*." [2] [Reported by At-Tirmidhi, and Al-Bukhārī graded it *Qawi* (sound)].

166. Narrated 'Aamir bin Rabi'a^[3] رضي الله عنه: I saw Allāh's Messenger صلى الله عليه وسلم praying while mounted on his riding animal facing whatever direction it faced. [Agreed upon]. Added Al-Bukhārī: "Making gestures with his head and he did not do (pray while mounted) that with obligatory prayers."

[1] *Al-Baqarah*; Verse 115.

[2] In these words the Prophet صلى الله عليه وسلم has explained the direction of *Qiblah* (قبة — Ka'ba direction) to the whole world. The people who reside in east or west of *Qiblah* take the meaning of this *Hadith* that *Qiblah* is located in between the places of rising and setting of the sun in winter and summer, and those living in north and south locations of *Qiblah* take the meaning that if they stand keeping east and west at their right and left, then their *Qiblah* is between these.

[3] 'Aamir was one of the sons of 'Anz bin Wā'il who was brother to Bakr and Taghlib, sons of Wā'il. He was a *Sahābi* who became Muslim very early and made the two *Hijra*. He participated in Badr and all the other battles and died in 32 H. or 33 H. or 35 H.

أَبُو دَاوُدَ، وَصَحَّحَ الْإِمَامَةُ وَفَقَهُ.

(١٦٤) وَعَنْ عَامِرِ بْنِ رَبِيعَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي لَيْلَةٍ مُظْلِمَةٍ، فَأَشْكَلَتْ عَلَيْنَا الْقِبْلَةُ، فَضَلَّيْنَا، فَلَمَّا طَلَعَتِ الشَّمْسُ إِذَا نَحْنُ صُلُّيْنَا إِلَى غَيْرِ الْقِبْلَةِ، فَتَرَلَّتِ الْآيَةُ ﴿فَإَيْنَمَا تَوَلَّوْا فَهُوَ وَجْهُ اللَّهِ﴾ أَخْرَجَهُ التِّرْمِذِيُّ، وَضَعْفُهُ.

(١٦٥) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ قِبْلَةٌ». أَخْرَجَهُ التِّرْمِذِيُّ، وَقَوَاهُ الْبُخَارِيُّ.

(١٦٦) وَعَنْ عَامِرِ بْنِ رَبِيعَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي عَلَى رَاحِلَتِهِ حَيْثُ تَوَجَّهَتْ بِهِ، مُتَّفَقٌ عَلَيْهِ، زَادَ الْبُخَارِيُّ: يُؤْمِيءُ بِرَأْسِهِ، وَلَمْ يَكُنْ يَصْنَعُهُ فِي الْمَكْتُوبَةِ.

is not befitting during the *Salât* (prayer), for it (prayer) consists only of glorifying Allâh, declaring His Greatness and the recitation of the Qur'ân". [Reported by Muslim].

173. Narrated Zaid bin Arqam^[1] رضى الله عنه We used to talk while engaged in *Salât* (prayer) during lifetime of Allâh's Messenger صلى الله عليه وسلم and one would talk with his companion regarding his needs in prayer till (this verse) was revealed: "Guard strictly the prayers, especially the middle prayer; and stand before Allâh with obedience,"^[2] then we were commanded to observe silence (in prayer) and were forbidden to talk.^[3] [Agreed upon. The version is of Muslim].

174. Narrated Abû Huraira رضى الله عنه Allâh's Messenger صلى الله عليه وسلم said, "Glorification of Allâh (i.e. saying (سبحان الله) is for men and clapping of hands is for women."^[4] [Agreed upon. Muslim added: "during *Salât* (prayer)"]^[5]

هَذِهِ الصَّلَاةُ لَا يَصْلُحُ فِيهَا شَيْءٌ مِنْ كَلَامِ النَّاسِ إِنَّمَا هُوَ التَّسْبِيحُ وَالتَّكْبِيرُ وَقِرَاءَةُ الْقُرْآنِ». رَوَاهُ مُسْلِمٌ.

(١٧٣) وَعَنْ زَيْدِ بْنِ أَرْقَمٍ قَالَ: إِنْ كُنَّا نَتَكَلَّمُ فِي الصَّلَاةِ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ: يُكَلِّمُ أَحَدُنَا صَاحِبَهُ بِحَاجَتِهِ، حَتَّى تَزِلَّتْ «حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ» فَأَمَرْنَا بِالسُّكُوتِ، وَنُهِينَا عَنْ الْكَلَامِ. مُتَّفَقٌ عَلَيْهِ، وَالْفَقْتُ لِمُسْلِمٍ.

(١٧٤) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «التَّسْبِيحُ لِلرِّجَالِ وَالتَّصْفِيقُ لِلنِّسَاءِ». مُتَّفَقٌ عَلَيْهِ، زَادَ مُسْلِمٌ: «فِي الصَّلَاةِ».

[1] He was nicknamed Abû 'Amr and was an *Ansâri* and a *Khazrajî*. He first took part in the battle of *Al-Khandaq* and accompanied the Prophet صلى الله عليه وسلم in 17 expeditions. He attended the battle of *Siffin* with 'Ali because he was one of his close associates. He settled at Kûfa and died there in 66 H.

[2] *Al-Baqarah*; Verse 238.

[3] It means that talking during prayer is not allowed. In the early period of Islâm people used to talk in the prayer which was prohibited later on.

[4] It means that if *Imâm* (leader of the prayer) makes an unintentional mistake in the prayer, men following him are supposed to say سبحان الله to draw his attention and women are ordered to clap for this purpose, so that their voice may not be heard by men.

[5] That is, if one wants to draw the attention of the *Imâm* if he forgets something in the prayer, he should say, 'Subhân Allâh'. But if it is a woman she claps by beating two fingers of her right hand on her left palm.

pray towards graves^[1] and don't sit on them.^[2]" [Reported by Muslim].

170. Narrated Abû Sa'id رضى الله عنه Allâh's Messenger صلى الله عليه وسلم said: "When any of you comes to the mosque he should look and if he sees impurity or filth on his sandals (shoes) he should wipe these and then pray in them". [Reported by Abû Dâ'ud, and Ibn Khuzaima graded it *Sahih*].

171. Narrated Abû Huraira رضى الله عنه Allâh's Messenger صلى الله عليه وسلم said, "If one of you steps on filth with his two leather socks then the earth^[3] is their purification." [Reported by Abû Dâ'ud, and Ibn Hibbân graded it *Sahih* (sound)].

172. Narrated Mu'âwiya bin Al-Hakam^[4] رضى الله عنه Allâh's Messenger صلى الله عليه وسلم said, "Talking

يَقُولُ: «لَا تَصَلُّوا إِلَى الْقُبُورِ، وَلَا تَجْلِسُوا عَلَيْهَا». رَوَاهُ مُسْلِمٌ.

(١٧٠) وَعَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا جَاءَ أَحَدُكُمْ الْمَسْجِدَ فَلْيَنْظُرْ فَإِنْ رَأَى فِي نَعْلَيْهِ أَدْوًى أَوْ قَدْرًا فَلْيَمْسَحْهُ، وَلْيُصَلِّ فِيهِمَا». أَخْرَجَهُ أَبُو دَاوُدَ، وَصَحَّحَهُ ابْنُ خُزَيْمَةَ.

(١٧١) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا وَطِئَ أَحَدُكُمْ الْأَدْوَى بِخَفِيهِ فَطَهَّرُوهُمَا التُّرَابَ». أَخْرَجَهُ أَبُو دَاوُدَ، وَصَحَّحَهُ ابْنُ جِبَانَ.

(١٧٢) وَعَنْ مُعَاوِيَةَ بْنِ الْحَكَمِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ

[1] It means that it is prohibited to offer a prayer facing the graves. Some people built mosques near the graves of saints to seek the favours of deceased soul, it is also prohibited. In a *Hadith* by 'Aisha رضى الله عنها it is clearly worded that 'May Allâh curse Jews and Christians as they made the graves of their Prophets their prayer places'. It may also mean that acts liable to be performed before Allâh in mosques, should not be enacted upon graves or it may also mean that never to pray at a place where there are graves in front.

[2] Sitting on graves has two meanings, one to rest or to lean against the graves and, secondly, to take over the graves as *Mujâwir* (مجاور — custodian of graves, who also collects alms and charity in shape of money and other things from people who visit the graves to get the favour of buried souls). In both the respects, it is strictly prohibited. There may be another meaning that one should not sit on graves for answering the call of nature or urination, etc. It is also prohibited.

[3] These two *Ahadith* indicate that offering of a prayer with socks and shoes on is permissible. These also tell that, if shoes get smeared with any kind of filth, dirt, dung and faeces, etc., and whatever its nature may be, it is enough to rub it with dust and there is no need to wash with water.

[4] He was a *Sahâbi* counted among the inhabitants of Hijâz. He used to visit Al-Madina and stay at Banu Sulaim. He died in 117 H.

178. Narrated Abû Qatâda رضى الله عنه: was صلى الله عليه وسلم Allâh's Messenger (one time) offering prayer while he was carrying Umâma, daughter of Zainab,^[1] when he prostrated^[2] he put her down and when he stood up he lifted her up. [Agreed upon]. Muslim has: "While he صلى الله عليه وسلم led the people in the prayer..."

179. Narrated Abû Huraira رضى الله عنه: said, صلى الله عليه وسلم Allâh's Messenger "Kill the two black ones during *Salât* (prayer)^[3], the snake and the scorpion." [Reported by *Al-Arba'a*, and Ibn Hibbân graded it *Sahih*].

Chapter 4 SUTRA^[4] (SCREEN) IN PRAYER

180. Narrated Abû Juhaïm bin Al-Hârith رضى الله عنه: said, صلى الله عليه وسلم "If the person who

(١٧٨) وَعَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي، وَهُوَ حَامِلٌ أُمَامَةَ بِنْتَ زَيْنَبَ، فَإِذَا سَجَدَ وَضَعَهَا، وَإِذَا قَامَ حَمَلَهَا. مُتَّفَقٌ عَلَيْهِ، وَلِمُسْلِمٍ: «وَهُوَ يُؤْمِرُ النَّاسَ فِي الْمَسْجِدِ».

(١٧٩) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اقْتُلُوا الْأَسْوَدَيْنِ فِي الصَّلَاةِ: الْحَيَّةَ وَالْعَقْرَبَ». أَخْرَجَهُ الْأَرْبَعَةُ، وَصَحَّحَهُ ابْنُ جِبَّانَ.

٤ - بَابُ سُتْرَةِ الْمُصَلِّي

(١٨٠) عَنْ أَبِي جُهَيْمٍ بْنِ الْحَارِثِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ

[1] Umâma was the grand daughter of the Prophet صلى الله عليه وسلم born by his daughter Zainab to Abûl-'Aas bin Ar-Rabi'. She was married by 'Ali after the death of Fatima رضى الله عنها due to her advice, and when 'Ali was killed, she was married by Al-Mughira bin Naufal, and she died while still under him.

[2] Shah Waliullah of Delhi wrote in his book *Hujjatullâh-il-Bâligha* حجة الله البالغة that the Prophet صلى الله عليه وسلم deliberately did some small deeds during the prayer to make the people understand that prayer is not disrupted by these. *Ahadith* confirm that, if need arises, the following do not affect or disrupt the prayer: i) A little utterance. ii) Small movement, small deeds. iii) A little change of place, forward or backward. iv) To make a gesture or indicate a thing with foot. v) To open the door with a small move. vi) To move back, if another person comes to join the prayer. vii) To weep with fear of Allâh. viii) To make a gesture to make something understand. ix) To kill a scorpion or snake. x) To look either side without moving the neck.

[3] This *Hadith* proves two things: a) Prayer is not disrupted by killing these, and b) One should not take pity on them. These must be killed and should not be spared as these are harmful.

[4] *Sutra* (سُتْرَة) may be anything which a person offering the prayer puts in front of him as a barrier between him and others.

[5] It is said that his name was 'Abdullâh bin Al-Hârith bin As-Simma Al-Ansârî Al-Khazrajî. He was a well-known *Sahâbi* who lived up to the caliphate of Mu'âwiya.

175. Narrated Mutarrif bin Abdullâh bin Shikhkhir^[1] رضى الله عنه from his father^[2], who said, "I saw Allâh's Messenger صلى الله عليه وسلم when he was engaged in prayer, and heard a sound from his chest, like the bubbling of a pot, from weeping.^[3]" [Reported by *Al-Khamsa* except Ibn Mâjah, and Ibn Hibbân graded it *Sahih*].

176. Narrated 'Ali رضى الله عنه: "I had the permission of Allâh's Messenger صلى الله عليه وسلم to see him in his house two times, and whenever I entered to him while he was praying he would clear his throat^[4] as a sign to me." [Reported by An-Nasâ'i and Ibn Mâjah].

177. Narrated Ibn 'Umar رضى الله عنهما: I asked Bilâl رضى الله عنه, "How did you observe the Prophet صلى الله عليه وسلم replying to their (the Companions) salutation while he was engaged in prayer?" He (Bilâl) said, "He used to do this way," and he (Bilâl) demonstrated by spreading his palm^[5]. [Reported by Abû Dâ'ud and At-Tirmidhi. The latter graded it *Sahih*].

[1] He is Mutarrif bin 'Abdullâh bin Ash-Shikhkhir Al-Harashi Al-'Aamiri Al-Basri, among the elder *Tabi'in*. He was reliable, virtuous and a lot of praiseworthy deeds are attributed to him. He died in 95H.

[2] He is 'Abdullâh bin Ash-Shikhkhir bin 'Auf bin Ka'b Al-Harashi Al-'Aamiri, the latter being a *Sahâbi*. He was a member of the delegation of Banu 'Aamir and is considered to have settled at Basra.

[3] According to this *Hadith* weeping in prayer with fear of Allâh is allowed, but crying with some ailment or adversity invalidates the prayer.

[4] It means that hemming or deliberate coughing once or twice do not disrupt the prayer. The book *Musaffa*, a commentary of *Mu'atta* (مُؤْتَا), explains that continuous hemming, crying, weeping or laughing, though not a speech, but invalidates the prayer.

[5] It means that small deeds do not disrupt the prayer.

(١٧٥) وَعَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ عَنْ أَبِيهِ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي وَفِي صَدْرِهِ أَرْزُفٌ كَأَرْزُفِ الْمِرْجَلِ، مِنْ الْبُكَاءِ. أَخْرَجَهُ الْخَمْسَةُ إِلَّا ابْنَ مَاجَهَ، وَصَحَّحَهُ ابْنُ جِبَّانَ.

(١٧٦) وَعَنْ عَلِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: كَانَ لِي مِنْ رَسُولِ اللَّهِ ﷺ مَذْخَلَانِ، فَكُنْتُ إِذَا أَتَيْتُهُ وَهُوَ يُصَلِّي، تَنَحَّنْتُ لِي. رَوَاهُ الثَّسَائِيُّ وَابْنُ مَاجَهَ.

(١٧٧) وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: قُلْتُ لِبِلَالٍ: كَيْفَ رَأَيْتَ النَّبِيَّ ﷺ يَرُدُّ عَلَيْهِمْ حِينَ يُسَلِّمُونَ عَلَيْهِ، وَهُوَ يُصَلِّي؟ قَالَ: يَقُولُ هَكَذَا وَيَسِّطُ كَفَّهُ. أَخْرَجَهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ، وَصَحَّحَهُ.

183. Narrated Abû Dhar Al-Ghifârî رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "In case there is not before him (an object) like the back of a saddle, a Muslim's *Salât* (prayer) would be cut off^[1] by (the passing of) an ass, a woman and a black dog." And it concludes: "a black dog is a devil."^[2] [Reported by Muslim].

Muslim also reported through Abû Huraira (رضي الله عنه) the same *Hadith* without the mention of *Kalb* (dog). In another version Abû Dâ'ud and An-Nasâ'i reported through Ibn 'Abbâs (رضي الله عنهما) the same without its end and connected the prohibition of a woman to pass in front of a praying person to the state of being in her menstruation period.

184. Narrated Abû Sa'id Al-Khudri رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "If one of you prays towards an object separating him from the people and someone tries to pass (between him and the object) in front of him, let him turn him away but if he refuses he should fight^[3] him for he is a devil." [Agreed upon]. In

(١٨٣) وَعَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَقْطَعُ صَلَاةَ الْمَرْءِ الْمُسْلِمِ - إِذَا لَمْ يَكُنْ بَيْنَ يَدَيْهِ مِثْلُ مُؤَخَّرَةِ الرَّحْلِ - الْمَرْأَةُ وَالْحِمَارُ وَالْكَلْبُ الْأَسْوَدُ». الْحَدِيثُ. وَفِيهِ: «الْكَلْبُ الْأَسْوَدُ شَيْطَانٌ». أَخْرَجَهُ مُسْلِمٌ.

وَلَهُ عَنْ أَبِي هُرَيْرَةَ نَحْوَهُ ذُونُ الْكَلْبِ، وَالْأَيْ، دَاوُدَ وَالنَّسَائِيُّ عَنْ ابْنِ عَبَّاسٍ نَحْوَهُ ذُونُ آخِرِهِ، وَقَيَّدَ الْمَرْأَةَ بِالْحَائِضِ.

(١٨٤) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِذَا صَلَّى أَحَدُكُمْ إِلَى شَيْءٍ يَسْتُرُهُ مِنَ النَّاسِ، فَأَرَادَ أَحَدٌ أَنْ يَجْتَازَ بَيْنَ يَدَيْهِ، فَلْيُدْفَعْهُ، فَإِنْ أَبَى فَلْيَقَاتِلْهُ، فَإِنَّمَا هُوَ شَيْطَانٌ». مُتَّفَقٌ عَلَيْهِ، وَفِي رِوَايَةٍ: فَإِنْ مَعَهُ الْقَرِينُ.

[1] It means that it only affects the fear of Allâh and humility (concentration) and not the prayer.

[2] In this *Hadith* there is a proof that without *Sutra* if above-mentioned things cross in front of a worshipper, his prayer is discontinued. But there is an agreed upon and authentic *Hadith* which tells that Ibn 'Abbâs رضي الله عنهما riding on a donkey, passed before the row of congregation and the Prophet صلى الله عليه وسلم was also offering the prayer but he did not repeat his prayer nor asked the Companions رضي الله عنهم to repeat.

[3] Passing before the praying person is regarded an aversion unanimously. If a person is praying having *Sutra* before him and someone tries to pass from inside it, he should be stopped by a sign and if he insists, he should be stopped by force. Fight means to stop with force and not the actual fight. If a worshipper is praying without having a *Sutra* before him, it is his fault and not the fault of passer-by. It also indicates that prayer is not discontinued with this small action, but it does affect the concentration.

passes in front of another person in prayer knew the magnitude of his sin, it would have been better for him to wait for forty^[1] than pass in front of him.^[2] [Agreed upon. This version is of Al-Bukhârî]. It is mentioned in Al-Bazzâr through another chain with the addition: "forty years."

181. Narrated 'Aisha رضي الله عنها: Allâh's Messenger صلى الله عليه وسلم was asked in the expedition of Tabûk about the *Sutra* of the person who is offering the prayer; he said, "It is (something) like the back of a saddle."^[3] [Reported by Muslim].

182. Narrated Sabra bin Ma'bad Al-Juhani رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Let one of you who is in *Salât* (prayer) put a *Sutra*^[5] in front of him even if it is an arrow." [Reported by Al-Hâkim].

ﷺ: «لَوْ يَعْلَمُ الْمَارُّ بَيْنَ يَدَيْ الْمُصَلِّي مَاذَا عَلَيْهِ مِنَ الْإِثْمِ، لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ خَيْرًا لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ». مُتَّفَقٌ عَلَيْهِ، وَاللَّفْظُ لِلْبُخَارِيِّ. وَوَقَعَ فِي الْبَزَّازِ مِنْ وَجْهِ آخَرٍ: «أَرْبَعِينَ خَرِيفًا».

(١٨١) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: سُئِلَ رَسُولُ اللَّهِ ﷺ فِي غَزْوَةِ تَبُوكَ عَنْ سُتْرَةِ الْمُصَلِّي، فَقَالَ: «مِثْلُ مُؤَخَّرَةِ الرَّحْلِ». أَخْرَجَهُ مُسْلِمٌ.

(١٨٢) وَعَنْ سَبْرَةَ بِنْتِ مَعْبِدِ الْجُهَنِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَتْ بَيْنَ أَحَدِكُمْ فِي الصَّلَاةِ وَلَوْ بِسَهْمٍ». أَخْرَجَهُ الْحَاكِمُ.

[1] It means that passing in front of a person in prayer is prohibited. The reporter of this *Hadith* Abû An-Nasr stated that he knows not what is meant by forty, it may be days, months or years. But in another *Hadith* the word 'year' is given.

[2] Up to the place of prostration is the 'frontage' of a person offering the prayers. Crossing beyond the frontage is no offence. This warning is for the person who crosses, and not for the person who is already sitting or praying in front of him, and he makes any movement.

[3] The height of *Sutra* should be at least equal to the rear part of a camel's saddle. Its approximate measure is about one foot. If nothing is available, a mace can serve the purpose of *Sutra*; and if even a mace is not available, a line can be marked as given in the narration of Abû Dâ'ud.

[4] Sabra was a *Sahâbi* from Al-Madîna who settled at Dhi Marwa. He was nicknamed Abû Thuraiya. He first took part in *Al-Khandaq* (battle of the Trench). He was 'Ali's messenger to Mu'âwiya - when he was appointed as *Khalifa* to ask him to take the pledge of loyalty of the people of Shâm for 'Ali. He died towards the end of Mu'âwiya's caliphate.

[5] When one prays, the Blessing of Allâh faces him. *Sutra* serves as a fence and the Blessing of Allâh remains within the limits of fence area. Anyone who crosses beyond the fence (*Sutra*) do not confront the Blessing of Allâh and the prayer is not affected. In the absence of fence (*Sutra*) there is no limit for the Blessing of Allâh and a passer-by clashes with it and the concentration towards Allâh is perturbed. Therefore *Sutra* was made compulsory.

188. Narrated Anas رضي الله عنه: Allāh's Messenger صلى الله عليه وسلم said, "If supper is brought (and the prayer is ready) start with it (the food) before you pray the *Maghrib* (prayer)."[1] [Agreed upon].

189. Narrated Abū Dhar رضي الله عنه: Allāh's Messenger صلى الله عليه وسلم said, "When one of you is praying he must not remove pebbles (from his face)[2] for the mercy is facing him." [Reported by *Al-Khamsa* with a *Sahih* chain]. And Ahmad added to the above *Hadith*: "(remove the pebbles) once or leave." It is also reported in *As-Sahih* on the authority of Mu'ayyib[3] without mention of the reason.

190. Narrated 'Aisha رضي الله عنها: I asked Allāh's Messenger صلى الله عليه وسلم about looking at the sides during prayer and he said, "It is something which the devil snatches from a slave's prayer." [Reported by *Al-Bukhārī*].

And in *At-Tirmidhi*: "Avoid looking sideways when you are engaged in prayer, for looking sideways is destruction. And if you

(١٨٨) وَعَنْ أَنَسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قُدِّمَ الْعِشَاءُ فَأَبْدُوا بِهِ قَبْلَ أَنْ تَصَلُّوا الْمَغْرِبَ». مُتَّفَقٌ عَلَيْهِ.

(١٨٩) وَعَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَامَ أَحَدُكُمْ فِي الصَّلَاةِ فَلَا يَمْسَحِ الْحَصَى، فَإِنَّ الرَّحْمَةَ تُوَجِّهُهُ». رَوَاهُ الْخَمْسَةُ بِإِسْنَادٍ صَحِيحٍ، وَزَادَ أَحْمَدُ: «وَاجِدَةً أَوْ دَعً». وَفِي الصَّحِيحِ عَنْ مُعَيْيِبٍ نَحْوَهُ بِغَيْرِ تَعْلِيلٍ.

(١٩٠) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ عَنِ الْاِلْتِفَاتِ فِي الصَّلَاةِ، فَقَالَ: «هُوَ اخْتِلَاسٌ يَخْتَلِسُهُ الشَّيْطَانُ مِنْ صَلَاةِ الْعَبْدِ». رَوَاهُ الْبُخَارِيُّ.

وَلِلتِّرْمِذِيِّ عَنْ أَنَسٍ - وَصَحَّحَهُ -: «إِنَّا وَالْاِلْتِفَاتِ فِي الصَّلَاةِ، فَإِنَّهُ هَلَكَةٌ، فَإِنْ

[1] If food is served then eating of food is preferable even there is no hunger for it. The philosophy behind it is that one should stand before Allāh with complete concentration being above all worldly needs. On the other hand, it is not permitted to go for eating at the time of prayer, when food is not served.

[2] Removing stones from the place of prostration is prohibited when stones are small and harmless. If stones are big and troublesome and hamper concentration, then there is no harm in removing of them.

[3] Mu'ayyib bin Abū Fātima Ad-Dausi became a Muslim long ago in Makka, and migrated to Abyssinia (Ethiopia) during the second *Hijra*. He witnessed Badr. He kept the Prophet's seal, and Abū Bakr and then 'Umar put him in charge of the *Bait-ul-Māl*. He died during 'Uthmān's caliphate.

another version is "for there is a Satan with him."

185. Narrated Abū Huraira رضي الله عنه: Allāh's Messenger صلى الله عليه وسلم said, "When one of you prays, he should put something in front of his face, and if he cannot find something he should set up his stick; but if he has no stick with him he should draw a line, then what passes in front of him will not harm him." [Reported by Ahmad and Ibn Mājah. And Ibn Hibbān graded it *Sahih*].

186. Narrated Abū Sa'īd Al-Khudri رضي الله عنه: Allāh's Messenger صلى الله عليه وسلم said, "Nothing interrupts^[1] *Salāt* (prayer), but avert as much as you can (things that cut off prayer)." [Reported by Abū Dā'ud and there is weakness in its chain].

Chapter 5 KHUSHU'^[2] (HUMILITY) IN SALAT (PRAYER)

187. Narrated Abū Huraira رضي الله عنه: Allāh's Messenger صلى الله عليه وسلم forbade keeping one's hands on one's waist while praying^[3]. [Agreed upon]. The version is that of Muslim and its meaning is to put (one's) hands on his waist.

And in the version of *Al-Bukhārī* narrated by 'Aisha رضي الله عنها is: "This is a practice of the Jews."

[1] It indicates that prayer is not discontinued by passing of somebody, but it does affect the concentration.

[2] *Khushu'* (خشوع) means calmness, comfort and concentration of the whole body and the mind towards Allāh.

[3] Placing the hands on flanks is an arrogant action whereas humility and meekness is required in prayer. The other point explained in the next *Hadith* is that this action resembled with that of the Jews, and their imitation is forbidden.

(١٨٥) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا صَلَّى أَحَدُكُمْ فَلْيَجْعَلْ بَلَقَاءَ وَجْهِهِ شَيْئًا، فَإِنْ لَمْ يَجِدْ فَلْيَنْصِبْ عَصًا، فَإِنْ لَمْ يَكُنْ فَلْيَخُطْ خَطًّا، ثُمَّ لَا يَبْصُرُهُ مِنْ مَرِّ بَيْنَ يَدَيْهِ». أَخْرَجَهُ أَحْمَدُ وَابْنُ مَاجَةَ، وَصَحَّحَهُ ابْنُ حِبَّانَ، وَلَمْ يُصَبِّحْ مَنْ رَوَاهُ أَنَّهُ مُضْطَرِبٌ بَلَّ هُوَ حَسَنٌ.

(١٨٦) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَقْطَعُ الصَّلَاةَ شَيْءٌ، وَادْرَأُوا مَا اسْتَطَعْتُمْ». أَخْرَجَهُ أَبُو دَاوُدَ، وَفِي سَنَدِهِ ضَعْفٌ.

٥ - بَابُ الْحَثِّ عَلَى الْخُشُوعِ فِي الصَّلَاةِ

(١٨٧) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ يُصَلِّيَ الرَّجُلُ مُخْتَصِرًا. مُتَّفَقٌ عَلَيْهِ، وَاللَّفْظُ لِمُسْلِمٍ، وَمَعْنَاهُ أَنْ يَجْعَلَ يَدَهُ عَلَى خَاصِرَتَيْهِ.

وَفِي الْبُخَارِيِّ عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا: «أَنَّ ذَلِكَ فِعْلُ الْيَهُودِ».

Ambijânial^[1] with the addition: "it (the *Khamisa*)^[2] has distracted me^[3] from my prayer."

193. Narrated Jâbir bin Samura رضى الله صلى الله عليه وسلم said, "Those people who raise their eyes to heaven while in *Salât* (prayer) should stop (doing so) or else their sights will not return back^[4] to them." [Reported by Muslim].

(١٩٣) وَعَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِيَنْتَهِيَنَّ أَقْوَامٌ يَرَوْنَ أَبْصَارَهُمْ إِلَى السَّمَاءِ فِي الصَّلَاةِ، أَوْ لَا تَرْجِعَ إِلَيْهِمْ». رَوَاهُ مُسْلِمٌ.

Narrated 'Aisha رضى الله عنها in another version of it (Muslim): I heard Allâh's Messenger صلى الله عليه وسلم say, "No *Salât* (prayer) can be (rightly offered) with food brought (before the worshipper) or when he is resisting the urge to relieve himself of the filths^[5] (i.e. urine and faeces)."

وَلَهُ عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا صَلَاةَ بِحَضْرَةِ الطَّعَامِ، وَلَا وَهُوَ يُدَافِعُهُ الْأَخْبَثَانِ».

194. Narrated Abû Huraira رضى الله عنه The Prophet صلى الله عليه وسلم said, "Yawning is caused by the devil^[6], so

(١٩٤) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «التَّأَوُّبُ مِنَ

enjoying longevity, for he attended the building of the Ka'ba by Quraish before the advent of the Prophet صلى الله عليه وسلم and witnessed its reconstruction by 'Abdullâh bin Az-Zubair during whose early days of caliphate he died.

[1] A plain wollen garment.

[2] A soft piece of clothe with designs and colours.

[3] It means that mosques should not be decorated with designs and ornaments, etc. as they are impediments for concentration. Imâm Nawawi has quoted the consensus of Muslim scholars in this regard and considered it as absolute prohibition.

[4] Imâm An-Nawawi has reported consensus of Muslim scholars that this prohibition is an absolute one. Ibn Hazm says that the prayer is invalidated.

[5] If someone feels a strong need of answering the call of nature, urination or passing the wind, and has enough time, one should do it before going to prayer, otherwise prayer will be aversive. According to some it will not be regarded a prayer at all because of lack of concentration, fear of Allâh, and humility. If time is short and need is not very urgent, one should offer the prayer than to delay it.

[6] Yawning is a result of filled stomach and laziness. Satan rejoices seeing a man in such a condition, so yawning is characterized as a satanic behaviour.

must do it, do so^[1] in the voluntary prayers."^[2]

191. Narrated Anas رضى الله عنه Allâh's Messenger صلى الله عليه وسلم said, "When anyone of you is engaged in *Salât* (prayer), he is holding intimate conversation with his *Rabb* so he should not spit neither in front of him^[3], nor to his right side, but to his left side, under his foot". [Agreed upon]. A version has: "or under his foot".

كَانَ لَا بُدَّ فَمَيَّ التَّطَوُّعِ».

(١٩١) وَعَنْ أَنَسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا كَانَ أَحَدُكُمْ فِي الصَّلَاةِ فَإِنَّهُ يَتَّجِي رَبَّهُ فَلَا يَتَّصِقَنَّ بَيْنَ يَدَيْهِ وَلَا عَنْ يَمِينِهِ، وَلَكِنْ عَنْ شِمَالِهِ تَحْتَ قَدَمِهِ». مُتَّفَقٌ عَلَيْهِ، وَفِي رَوَايَةٍ: «أَوْ تَحْتَ قَدَمِهِ».

192. Narrated (Anas) رضى الله عنه 'Aisha had a *Qirâm*^[4] with which she had screened one side of her house. The Prophet صلى الله عليه وسلم said, "Take away^[5] this *Qirâm* of yours, for its pictures are still displayed in front of me during my prayer." [Reported by Al-Bukhâri].

(١٩٢) وَعَنْهَا قَالَ: كَانَ قِرَامٌ لِعَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا، سَتَرَتْ بِهِ جَانِبَ بَيْتِهَا، فَقَالَ لَهَا النَّبِيُّ ﷺ: «أَمِيطِي عَنَّا قِرَامَكَ هَذَا، فَإِنَّهُ لَا تَزَالُ تَصَاوِرُهُ تَعْرِضُ لِي فِي صَلَاتِي». رَوَاهُ الْبُخَارِيُّ.

Al-Bukhâri and Muslim have also reported a *Hadîth* narrated by her ('Aisha رضى الله عنها) in which is mentioned the story of Abû Jahm's^[6]

وَاتَّفَقَا عَلَى حَدِيثِهَا فِي قِصَّةِ أَبِي جَاهِمٍ أَبِي جَهْمٍ، وَفِيهِ: «فَإِنَّهَا أَلْهَتْنِي عَنْ صَلَاتِي».

[1] If at all, it is necessary, could be moved in *Nawafil* (voluntary) prayers, but not in the *Fard* (obligatory) prayers, because there is less harm of this act in voluntary prayers. At the time of dire need, it is permissible as is evident from the last illness event of the noble Prophet صلى الله عليه وسلم when he came out of his house for prayer, Abû Bakr Siddiq, who was leading the prayer, wanted to draw back but apprehending the gesture of the Prophet صلى الله عليه وسلم kept on leading the prayer, and the noble Prophet صلى الله عليه وسلم did not object Abû Bakr for this act.

[2] During the voluntary prayer also if face is moved away from *Qiblah*, then the prayer is discontinued.

[3] It is to be remembered that one should never spit in the direction of *Qiblah*, or to one's right side whether in a prayer or not.

[4] A soft piece of cloth with colours.

[5] It means that anything which diverts the attention should be removed from the place of prayer. If not possible, one should move away and avoid the place.

[6] He is Ibn Hudhaifa bin Ghânim Al-Qurashi Al-'Adawi. His name is 'Aamir or 'Ubaid. He became a Muslim in the year of the conquest of Makka. He was among the *Sahâba*

197. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم sent an expedition of horsemen who came back with a man, they then tied^[1] him to one of the pillars of the mosque^[2]. [Agreed upon].

198. Narrated (Abû Huraira) رضى الله عنه: 'Umar came over Hassân^[3] while reciting poetry inside the mosque and looked at him sternly, then he (Hassân) said, "I used to recite poetry inside it (the mosque)^[4] in the presence of one who is more pious than you (i.e. the Prophet صلى الله عليه وسلم)." [Agreed upon].

199. Narrated (Abû Huraira) رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Whoever hears a man crying out in the mosque about something he has lost, he should say, 'May Allâh not restore it to you^[5]', for the mosques were not built for this." [Reported by Muslim].

200. Narrated (Abû Huraira) رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said,

(١٩٧) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: بَعَثَ النَّبِيُّ ﷺ حَيْلًا، فَجَاءَتْ بِرَجُلٍ، فَرَبَطُوهُ بِسَارِيَةٍ مِنْ سَوَارِ الْمَسْجِدِ، الْحَدِيثِ، مُتَّفَقٌ عَلَيْهِ.

(١٩٨) وَعَنْهُ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ عُمَرَ مَرَّ بِحَسَّانٍ يُنْشِدُ فِي الْمَسْجِدِ، فَلَحَظَ إِلَيْهِ، فَقَالَ: قَدْ كُنْتُ أَتَشَدُّ فِيهِ، وَفِيهِ مَنْ هُوَ خَيْرُ مَنْكَ. مُتَّفَقٌ عَلَيْهِ.

(١٩٩) وَعَنْهُ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَمِعَ رَجُلًا يُنْشِدُ صَالَةً فِي الْمَسْجِدِ فَلْيَقُلْ: لَا رَدَّهَا اللَّهُ عَلَيْكَ، فَإِنَّ الْمَسَاجِدَ لَمْ تُبْنَ لِهَذَا». رَوَاهُ مُسْلِمٌ.

(٢٠٠) وَعَنْهُ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا رَأَيْتُمْ مَنْ يَبِيعُ أَوْ

[1] It means that temporarily a mosque can be used as a lock-up.

[2] This *Hadith* tells that a polytheist can enter a mosque because he is impure immanently and not evidently, but he is not allowed to enter the sacred Ka'ba and cannot perform *Hajj*.

[3] He is Hassân bin Thâbit Al-Ansârî Al-Khazrajî who was the poet of Allâh's Messenger صلى الله عليه وسلم. Abû 'Ubaida said, 'Arabs have agreed that Hassân bin Thabit was the best poet among them.' He died before 40 H. during the caliphate of 'Alî. It is also said that he died in 50 H. at the age of 120 years of which he lived sixty years in the *Jâhiliya* (Ignorance) and sixty in Islâm.

[4] This is a proof that good moral and elevated poetry can be recited in the mosque. Hassân bin Thâbit used to recite poems of significance in response to satirical poetry of infidels and the noble Prophet صلى الله عليه وسلم always praised him by saying, "Gibrael helps you."

[5] This is by way of condemnation so that people should not talk absurd in mosques. For example, in case of the lost cattle one should not inquire about it inside the mosque from people by disturbing and interrupting them in their concentration towards Allâh. He may stand at the gate of the mosque and ask people.

when one of you yawns he must repress it as much as he can." [Reported by Muslim and At-Tirmidhi. The latter added: "during *Salât* (prayers)"^[1]].

الشَّيْطَانُ فَإِذَا تَنَاءَبَ أَحَدُكُمْ فَلْيَكْظِمْ مَا اسْتَطَاعَ». رَوَاهُ مُسْلِمٌ وَالتِّرْمِذِيُّ، وَزَادَ: «فِي الصَّلَاةِ».

Chapter 6 MOSQUES

195. Narrated 'Aisha رضى الله عنها: Allâh's Messenger صلى الله عليه وسلم ordered that a mosque be built in a residential district^[2] and that it be cleaned and perfumed. [Reported by Ahmad, Abû Dâ'ud and At-Tirmidhi. The latter approved as *Mursal*].

196. Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "May Allâh curse the Jews! they have turned the graves of their Prophets into mosques." [Agreed upon]. Muslim added: "and Christians."

Narrated 'Aisha رضى الله عنها in Al-Bukhârî and Muslim (that Allâh's Messenger صلى الله عليه وسلم said), "When a pious person amongst them (the Jews and Christians) dies they used to build a place of worship and prostration on his grave." In the same *Hadith* is: "Those are the worst of creatures."^[3]

٦ - بَابُ الْمَسَاجِدِ

(١٩٥) عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: أَمَرَ رَسُولُ اللَّهِ ﷺ بِنَاءَ الْمَسَاجِدِ فِي الدُّوْرِ، وَأَنْ تُنْظَفَ وَتُطَيَّبَ. رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ، وَصَحَّحَ إِسْرَافِيلُ.

(١٩٦) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَاتِلَ اللَّهُ الْيَهُودَ، اتَّخَذُوا قُبُورَ أَنْبِيَائِهِمْ مَسَاجِدَ». مُتَّفَقٌ عَلَيْهِ، وَزَادَ مُسْلِمٌ: «وَالنَّصَارَى».

وَأَلْهَمَا مِنْ حَدِيثِ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا: كَانُوا إِذَا مَاتَ فِيهِمْ الرَّجُلُ الصَّالِحُ بَنَوْا عَلَى قَبْرِهِ مَسْجِدًا. وَفِيهِ: أَوَّلُكَ شِرَارُ الْخَلْقِ.

[1] Suppressing a yawn, during a prayer or at any other time is *Sunna*. During prayer, one should be more careful about yawning as it affects the concentration.

[2] So that one could pray in the vicinity of his home.

[3] "Turning graves into mosques" have two meanings. First, actions and deeds which are supposed to be done before Allâh in the mosques, are performed near or upon the graves, such as prostration, bowing, sitting on hams or standing with folding hands as a sign of respect; and secondly, to build the mosques near the graves. Whatever the meanings may be, it is prohibited in any way.

(Ethiopians)^[1] who were playing in the mosque.^[2] [Agreed upon].

204. Narrated ('Aisha) رضي الله عنها: One black slave-girl had a tent in the mosque and she used to come to me and talk (with me) in my house^[3]. [Agreed upon].

205. Narrated Anas رضي الله عنه: Allāh's Messenger صلى الله عليه وسلم said, "Spitting in the mosque is a sin and its expiation is burying it." [Agreed upon].

206. Narrated (Anas) رضي الله عنه: Allāh's Messenger صلى الله عليه وسلم said, "The Hour (of Doomsday) will not come until people boast (to each other) with (the construction and decoration of) mosques.^[4]" [Reported by *Al-Khamsa* except At-Tirmidhi, and Ibn Hibbān graded it *Sahih* (sound)].

207. Narrated Ibn 'Abbās رضي الله عنهما: Allāh's Messenger صلى الله عليه وسلم said, "I was not commanded to build beautified^[5] mosques". [Reported by Abū Dā'ud, and Ibn Hibbān graded it *Sahih* (sound)].

[1] It means that woman can look at a man without any particular intention.

[2] The games, helpful in *Jihād* (fighting in Allāh's cause) are permissible to be played in the mosque, as the Abyssinian negroes were playing war games.

[3] Complete *Hadīth* is narrated in *Sahih Al-Bukhārī*. Object of giving it here is to inform that a woman also can stay in the mosque and the erection of a tent is also permissible.

[4] It means that they will proudly compete each other and will boast about the embellishment and beautification of their mosques. It may also mean that they will boast about their superiority and eminence in mosques whereas these are the places of showing humility and humbleness before Allāh.

[5] This *Hadīth* indicates that being a Jewish custom, making of designs and ornaments in mosques is forbidden.

في المسجد، الحديث. مُتَّفَقٌ عَلَيْهِ.

(٢٠٤) وَعَنْهَا أَنَّ وَلِيدَةً سَوْدَاءَ كَانَ لَهَا خِبَاءٌ فِي الْمَسْجِدِ، فَكَانَتْ تَأْتِينِي، فَتَحَدِّثُ عِنْدِي. الْحَدِيثُ. مُتَّفَقٌ عَلَيْهِ.

(٢٠٥) وَعَنْ أَنَسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبَصَاقُ فِي الْمَسْجِدِ خَطِيئَةٌ، وَكَفَّارَتُهَا دَفْنُهَا». مُتَّفَقٌ عَلَيْهِ.

(٢٠٦) وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَتَبَاهَى النَّاسُ فِي الْمَسَاجِدِ». أَخْرَجَهُ الْخَمْسَةُ إِلَّا التِّرْمِذِيَّ، وَصَحَّحَهُ ابْنُ حُرَيْمَةَ.

(٢٠٧) وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أُمِرْتُ بِتَشْجِيدِ الْمَسَاجِدِ». أَخْرَجَهُ أَبُو دَاوُدَ، وَصَحَّحَهُ ابْنُ حِبَّانَ.

"If you see someone buying or selling inside the mosque, say: May Allāh not make your trading profitable!"^[1] [Reported by An-Nasā'i and At-Tirmidhi and the latter graded it *Hasan*].^[2]

201. Narrated Hakim bin Hizām^[3] صلى الله عليه: Allāh's Messenger صلى الله عليه وسلم said, "Neither the prescribed punishments nor retaliations should be executed inside the mosque." [Reported by Ahmad and Abū Dā'ud through a weak *Sanad*].

202. Narrated 'Aisha رضي الله عنها: On the day of *Al-Khandaq* (battle of the Trench), Sa'd^[4] was injured and Allāh's Messenger صلى الله عليه وسلم pitched a tent for him in the mosque to visit him from a close distance.^[5] [Agreed upon].

203. Narrated ('Aisha) رضي الله عنها: I saw Allāh's Messenger صلى الله عليه وسلم at the door of my house screening me while I watched some Abyssinians

يَتَبَاغُ فِي الْمَسْجِدِ فَقُولُوا: لَا أَرْبَحَ اللَّهُ تِجَارَتَكَ». رَوَاهُ النَّسَائِيُّ وَالتِّرْمِذِيُّ، وَحَسَنَهُ.

(٢٠١) وَعَنْ حَكِيمِ بْنِ حِزَامٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُقَامُ الْحُدُودُ فِي الْمَسَاجِدِ، وَلَا يُسْتَفَادُ فِيهَا». رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ بِسَنَدٍ ضَعِيفٍ.

(٢٠٢) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: أُصِيبَ سَعْدٌ يَوْمَ الْخَنْدَقِ، فَضَرَبَ عَلَيْهِ رَسُولُ اللَّهِ ﷺ خِيَمَةً فِي الْمَسْجِدِ، لِيُعَوِّدَهُ مِنْ قَرِيبٍ. مُتَّفَقٌ عَلَيْهِ.

(٢٠٣) وَعَنْهَا قَالَتْ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْتُرُنِي، وَأَنَا أَنْظُرُ إِلَى الْحَبَشَةِ يَلْعَبُونَ

[1] It means that mosques should not be treated as markets, because it will affect the dignity of mosque and prayers.

[2] Doing business in mosques is prohibited. Whoever trades there, will be regarded as sinful but the deal will be considered as valid.

[3] He is Abū Khālid Al-Qurashi Al-Asadi, the brother of Khadija 'Mother of the Believers.' He was among the noble men of Quraish and was born in the Ka'ba 13 years before the incident of the elephant. He became a Muslim during the year of the conquest of Makka and died at Al-Madīna in 54 H. at the age of 120 years.

[4] Sa'd bin Mu'adh was the leader of Al-Aus and one of the greatest *Sahāba*. He became a Muslim between the first and second *Aqaba*, and Banu 'Abdul-Ashhal became Muslims due to his Islamic faith. He was bold, noble and obeyed by his people. He was hit by an arrow on his arm during the battle of *Khandaq* (battle of Trench) and after the battle of Banu Quraiza, in Dhul Hijja 5H., he died of that injury.

[5] This *Hadīth* is a proof that erecting a tent in the mosque, sleeping there and residing of a sick or wounded person is permissible.

and remain in that position for a moment; then do that throughout your prayer.” [Reported by *As-Sab'a* and the version is that of Al-Bukhârî].

The version of Ibn Mâjah through a chain of Muslim has: “then rise up and stand erect properly.” And in the version of Ibn Hibbân and Ahmad narrated by Rifâ'a bin Râfi' bin Mâlik^[1] it is the same as above. And Ahmad has: “keep your back straight till the bones return (to their positions).”

And in the version of An-Nasâ'i and Abû Dâ'ud narrated by Rifâ'a bin Râfi': “The *Salât* (prayer) of one of you will not be complete until he performs *Wudu* (ablution) properly as Allâh commanded him, then he says *Allâhu Akbar* and *Alhamdu lillâh* and praises Him.” It is also mentioned in the same *Hadîth*, “If you know any portion of the Qur'ân, read it or else say: *Alhamdu lillâh*, *Allâhu Akbar* and *La ilâha ill-Allâh*.” And Abû Dâ'ud has: “Then read the *Umm-ul-Qur'ân*^[2] (i.e. *Sûrat Al-Fâtiha*) and whatever Allâh wishes”. Ibn Hibbân also has: “and then (read) whatever you wish.”

prayer as the “prayer of hypocrite” and the performers as “the thieves of worst type.”

[1] He is nicknamed Abû Mu'âdh and was Az-Zurqî Al-Ansârî Al-Madani, - a great *Sahâbi* who attended *Al-'Aqaba* with his father who was the first *Ansârî* to become a Muslim. Rifâ'a participated in Badr and all the latter battles and also was with 'Ali during the battles of *Al-Jamal* and *Siffin*. He died during the beginning of Mu'âwiya's caliphate in 41 H.

[2] *Umm-ul-Qur'ân* (أم القرآن) is a name used for *Sûrat Al-Fâtiha*. This *Hadîth* indicates that the recitation of *Al-Fâtiha* and some other chapter or verses of the noble Qur'ân is essential. According to some religious scholars, after the recitation of *Al-Fâtiha* a little more recitation is essential, but to others it is only preferable or desired. For more detail see books of *Ahadîth*.

تَطْمِئَن سَاجِدًا، ثُمَّ أَفْعَلَ ذَلِكَ فِي صَلَاتِكَ كُلِّهَا». أَخْرَجَهُ السَّيِّعُ، وَالْفَقْتُ لِلْبُخَارِيِّ.

وَلَا يَزِيدُ مَا جَاءَ بِإِسْنَادٍ مُسْلِمٍ: «حَتَّى تَطْمِئَن قَائِمًا» وَمِثْلُهُ فِي حَدِيثِ رِفَاعَةَ بْنِ رَافِعٍ بْنِ مَالِكٍ عِنْدَ أَحْمَدَ وَابْنِ جَبَانَ. وَفِي لَفْظٍ لِأَحْمَدَ: فَأَقِمْ صَلَاتَكَ حَتَّى تَرْجِعَ الْعِظَامَ.

وَلِلنَّسَائِيِّ وَابْنِ دَاوُدَ مِنْ حَدِيثِ رِفَاعَةَ بْنِ رَافِعٍ: إِنَّهَا لَنْ تِمَّ صَلَاةُ أَحَدِكُمْ حَتَّى يُسَبِّحَ الْوُضُوءَ كَمَا أَمَرَهُ اللَّهُ تَعَالَى، ثُمَّ يَكْبِرَ اللَّهُ تَعَالَى، وَيَحْمَدُهُ، وَيُسَبِّحُ عَلَيْهِ. وَفِيهَا: فَإِنْ كَانَ مَعَكَ قُرْآنٌ فَاقْرَأْ، وَإِلَّا فَاحْمَدِ اللَّهَ، وَكَبِّرْهُ، وَهَلِّلْهُ. وَابْنُ دَاوُدَ «ثُمَّ اقْرَأْ بِأَمِّ الْقُرْآنِ، وَبِمَا شَاءَ اللَّهُ» وَلَا يَزِيدُ جَبَانَ: «ثُمَّ بِمَا شِئْتَ».

208. Narrated Anas رضي الله عنه Allâh's Messenger صلى الله عليه وسلم said, “The rewards of my *Ummah* (followers) were shown to me, even a peck of dust a man takes out of the mosque.” [Reported by Abû Dâ'ud and At-Tirmidhi. The latter graded it *Gharib* (unfamiliar), and Ibn Khuzaima graded it *Sahih* (sound)].

209. Narrated Abû Qatâda رضي الله عنه Allâh's Messenger صلى الله عليه وسلم said, “When one of you enters the mosques, he should pray two *Rak'a* before sitting^[1] down.” [Agreed upon].

Chapter 7 THE DESCRIPTION OF THE SALAT (PRAYER)

210. Narrated Abû Huraira رضي الله عنه The Prophet صلى الله عليه وسلم said, “When you get up to pray, perform the ablution perfectly, then face the *Qiblah* and say: ‘*Allâhu Akbar*’ (Allâh is the Most Great). Then recite a convenient portion of the Qur'ân;^[2] then bow and remain in that position for a moment, then rise up and stand erect; then prostrate and remain in that position for a moment, then rise up and sit perfectly^[3], then prostrate

(٢٠٨) وَعَنْ أَنَسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عُرِضَتْ عَلَيَّ أُجُورُ أُمَّتِي، حَتَّى الْقِدَاةُ يُخْرِجُهَا الرَّجُلُ مِنَ الْمَسْجِدِ». رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ، وَاسْتَفْرَغَهُ، وَصَحَّحَهُ ابْنُ خُزَيْمَةَ.

(٢٠٩) وَعَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلَا يَجْلِسُ حَتَّى يَصَلِّيَ رَكْعَتَيْنِ». مُتَّفَقٌ عَلَيْهِ.

٧ - بَابُ صِفَةِ الصَّلَاةِ

(٢١٠) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ النَّبِيَّ ﷺ قَالَ: إِذَا قُمْتَ إِلَى الصَّلَاةِ فَأَسْبِغِ الْوُضُوءَ، ثُمَّ اسْتَقْبِلِ الْقِبْلَةَ فَكَبِّرْ، ثُمَّ اقْرَأْ مَا تيسَّرَ مَعَكَ مِنَ الْقُرْآنِ، ثُمَّ ارْكَعْ حَتَّى تَطْمِئَنَ رَاكِعًا، ثُمَّ ارْفَعْ حَتَّى تَعْتَدِلَ قَائِمًا، ثُمَّ اسْجُدْ حَتَّى تَطْمِئَنَ سَاجِدًا، ثُمَّ ارْفَعْ حَتَّى تَطْمِئَنَ جَالِسًا، ثُمَّ اسْجُدْ حَتَّى

[1] This is evident that these two *Rak'at* are *Tahiyat-al-Masjid* (salutation to the mosque). Some of the religious scholars consider these as compulsory whereas most of others regard them only desirable. Looking at the evident meanings of the *Hadîth* some scholars have allowed to offer even at the prohibited (odious) time, whereas other scholars forbid in these times.

[2] It is obvious that the recitation of the noble Qur'ân is compulsory. There is a *Hadîth* which reads اقرأ بأم القرآن. It is evident that it means *Sûrat Al-Fâtiha*.

[3] Those who are careless in the performance of bowing, prostrations, sitting, etc. in their prayer should ponder over this *Hadîth*, careless and hasty actions are inaccurate. These careless actions destroy their prayers. The noble Prophet صلى الله عليه وسلم named this kind of

my death belong to Allâh, the Lord of the universe, Who has no partner. That is what I have been commanded, and I am a Muslim. O Allâh, You are the King. There is no God but You. You are my *Rabb* and I am Your slave.^[1] I have wronged myself, but I acknowledge my sin, so forgive me all my sins, You alone can forgive sins; and guide me to the best qualities, You alone can guide to the best of them: and turn me from evil ones, You alone can turn from evil qualities. I come to serve and please You. All good is in Your Hands and evil does not pertain to You. I seek refuge in You and turn to You, You are the Blessed and the Exalted. I ask Your forgiveness and turn to You in repentance.” [Reported by Muslim]. And in another version of Muslim: “he used to say in the night prayer...”

213. Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم used to keep silent between the *Takbir* of prayer and the recitation of the Qur'ân for a short while. Then, I asked him (about that) and he replied, “I say, ‘O Allâh! Keep me apart from my sins (faults) as you have kept apart the east and west. O Allâh clean me from my sins as a white garment is cleaned from dirt. O Allâh wash me off my sins with water, snow and hail.” [Agreed upon].

214. Narrated ‘Umar رضى الله عنه: He صلى الله عليه وسلم used to say, “O Allâh, glory

الْمَلِكُ، لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ رَبِّي وَأَنَا عَبْدُكَ، إِلَى آخِرِهِ». رَوَاهُ مُسْلِمٌ، وَفِي رِوَايَةٍ لَهُ إِنَّ ذَلِكَ فِي صَلَاةِ اللَّيْلِ.

(٢١٣) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا كَبَّرَ لِلصَّلَاةِ سَكَتَ هُنَيْهَةً قَبْلَ أَنْ يَقْرَأَ، فَسَأَلْتُهُ، فَقَالَ: أَقُولُ: «اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ، كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ تَقْنِي مِنْ خَطَايَايَ، كَمَا تَقْنِي الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْنِي مِنْ خَطَايَايَ بِالْمَاءِ وَالنَّجْلِ وَالْبَرَدِ». مُتَّفَقٌ عَلَيْهِ.

(٢١٤) وَعَنْ عُمَرَ رَضِيَ اللَّهُ تَعَالَى

211. Narrated Abû Humaid As-Sâ'idî رضى الله عنه: “I saw Allâh's Messenger صلى الله عليه وسلم when he uttered the *Takbir*, he placed his hands parallel to his shoulders;^[2] and when he bowed down, he rested his hands on his knees, then bent his back. When he raised his head up, he stood erect until the bones of his spine became straight. When he prostrated, he placed his arms such that they were neither spread out nor drawn in, and the points of his toes were facing the *Qiblah*; when he sat up, at the end of two *Rak'a*, he sat on his left foot and put erect the right one; and when he sat up after the last *Rak'a* he put forward the left foot, put erect the other one and sat on his buttock.” [Reported by Al-Bukhârî].

212. Narrated ‘Ali bin Abi Tâlib رضى الله عنه: Whenever Allâh's Messenger صلى الله عليه وسلم stood for *Salât* (prayer), he used to say:^[4] “I have turned my face as a monotheist towards Him who created the heavens and the earth and I am not from the polytheists. My prayer and my devotion, my life and

(٢١١) وَعَنْ أَبِي حُمَيْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ إِذَا كَبَّرَ جَعَلَ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ، وَإِذَا رَكَعَ أَمَكَّنَ يَدَيْهِ مِنْ رُكْبَتَيْهِ ثُمَّ هَضَرَ ظَهْرَهُ، فَإِذَا رَفَعَ رَأْسَهُ اسْتَوَى، حَتَّى يَعُودَ كُلُّ فَقَارٍ مَكَانَهُ، فَإِذَا سَجَدَ وَضَعَ يَدَيْهِ غَيْرَ مُفْتَرَشٍ وَلَا قَابِضِهِمَا، وَاسْتَقْبَلَ بِأَطْرَافِ أَصَابِعِ رِجْلَيْهِ الْقِبْلَةَ، وَإِذَا جَلَسَ فِي الرُّكْعَتَيْنِ جَلَسَ عَلَى رِجْلِهِ الْيُسْرَى، وَنَصَبَ الْيُمْنَى، وَإِذَا جَلَسَ فِي الرُّكْعَةِ الْأَخِيرَةِ قَدَّمَ رِجْلَهُ الْيُسْرَى، وَنَصَبَ الْأُخْرَى، وَقَعَدَ عَلَى مَقْعَدَيْهِ. أَخْرَجَهُ الْبُخَارِيُّ.

(٢١٢) وَعَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ كَانَ إِذَا قَامَ إِلَى الصَّلَاةِ، قَالَ: «وَجْهِي وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَالْأَرْضَ - إِلَى قَوْلِهِ - مِنَ الْمُسْلِمِينَ. اللَّهُمَّ أَنْتَ

[1] Abû Humaid is called 'Amr or Mundhir bin Sa'd bin Al-Mundhir or Mâlik Al-Ansârî Al-Khazrajî Al-Madani. He descended from Sâ'ida who is the father of Al-Khazraj. He participated in Uhud and the battles that followed and died either towards the end of Mu'âwiya's caliphate or at the beginning of Yazid's rule in 61 H.

[2] Muslim: *Ummah* ought to offer their prayers like the prayer of the noble Prophet صلى الله عليه وسلم. He used to pray with peace of mind and perfection. Hasty performance is disapproved.

[3] In this *Hadith*, *Rafa' yadain* (raising of hands) is mentioned up to the shoulders. In the narration of Wâ'il bin Hujr it is mentioned up to the ears.

[4] In the end of this *Hadith* it is mentioned that the noble Prophet صلى الله عليه وسلم used to recite this supplication in *Tahajjud* (تهجد — a prayer offered after midnight). The author in his book *Talkhis* has reported from Imâm Shâfi'i and Ibn Khuzaima that the noble Prophet صلى الله عليه وسلم recited it in obligatory prayers. Possibility of recitation of this supplication is there in both the prayers, in the narration of 'Ali رضى الله عنه.

[1] In these hallowed words, a Muslim is instructed to ask forgiveness from Allâh on his sins, known and unknown, even the most obedient and pious he may be.

spread out their arms like a wild beast. And he used to finish the prayer with the *Taslim* (i.e. saying *As-Salâmu 'alaikum*) [Reported by Muslim and it has a defect].

216. Narrated Ibn 'Umar رضي الله عنهما: The Prophet صلى الله عليه وسلم (when he stood up for prayer) used to raise his hands parallel to his shoulders^[1] when he starts the prayer (by saying *Allâhu Akbar*), when he utters the *Takbir* to bow and when he raises his head from the *Rukû'* (bowing posture). [Agreed upon].

Abû Dâ'ud reported a *Hadîth* narrated by Abû Humaid (رضي الله عنه) to the effect that he (Allâh's Messenger صلى الله عليه وسلم) used to raise his hands and bring them parallel to his shoulders, and then utter the *Takbir*.

In the version of Muslim, a *Hadîth* narrated by Mâlik bin Huwairith رضي الله عنه is same as the *Hadîth* narrated by Ibn 'Umar (رضي الله عنهما). But he (Mâlik bin Huwairith) mentioned: "He (the Prophet صلى الله عليه وسلم) raised his hands parallel to the end of his ears."

217. Narrated Wâ'il bin Hujr^[2] رضي الله عنه: I prayed with the Prophet صلى الله عليه وسلم

[1] This narration of 'Abdullâh bin 'Umar رضي الله عنهما is clear enough to prove that at the start of a prayer, at the time of bowing and at rising from bowing, the raising of hands up to ears is *Sumna*. The words *كان يرفع* denote the perpetuity. It proves that raising of hands was not cancelled nor given up. All the *Ahadith* against the 'raising of hands' are *Da'if* (weak) or *Maudû'* (forged). Among the weak *Ahadith*, weaknesses of some are unanimously agreed and some are controversial. From all of them, the narration of 'Abdullâh bin Mas'ûd رضي الله عنه is regarded as better. Imâm Bukhârî quoted his teacher 'Ali bin Madîni's legal opinion on the basis of 'Abdullâh bin 'Umar's narration that it becomes essential for all Muslims to raise hands. Controversy of this issue is too lengthy to be discussed here.

[2] Abû Hunaida or Abû Hinda, Wâ'il bin Hujr was a great *Sahâbi* and his father was one of the kings of Hadramout. He visited the Prophet صلى الله عليه وسلم who spread out his upper cloth for him to sit on and asked blessings for him and his children. He then appointed him in charge of the Aqyâl of Hadramout. He settled at Kufa and died during Mu'âwiya's caliphate.

(٢١٦) وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا، أَنَّ النَّبِيَّ ﷺ كَانَ يَرْفَعُ يَدَيْهِ حَذْوَ مَنْكِبَيْهِ إِذَا افْتَتَحَ الصَّلَاةَ وَإِذَا كَبَّرَ لِلرُّكُوعِ، وَإِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ. مُتَّفَقٌ عَلَيْهِ.

وَفِي حَدِيثِ أَبِي حُمَيْدٍ عِنْدَ أَبِي دَاوُدَ يَرْفَعُ يَدَيْهِ حَتَّى يُحَازِي بِهِمَا مَنْكِبَيْهِ، ثُمَّ يَكْبِرُ.

وَلِمُسْلِمٍ عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ. نَحْوَ حَدِيثِ ابْنِ عُمَرَ، لَكِنْ قَالَ: حَتَّى يُحَازِي بِهِمَا أُذُنَيْهِ.

(٢١٧) وَعَنْ وَائِلِ بْنِ حُجْرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ،

and gratitude is to You, Blessed is Your Name and Exalted is Your Majesty and there is no God besides You." [Reported by Muslim with a *Munqati'* chain. And in the version of Ad-Dâraqutni, it is *Mawsûl* and also *Mawqûf*].

Narrated Abû Sa'id Al-Khudri رضي الله عنه: He (صلى الله عليه وسلم) used to say after the *Takbir* (for prayer), "I seek refuge in Allâh, the All-Hearing and the All-Knowing from the accursed devil, from his madness or evil suggestion (Hamz), from his puffing up (Nafkh), and from his witchcraft (Nafth)."

215. Narrated 'Aisha رضي الله عنها: Allâh's Messenger صلى الله عليه وسلم used to begin the *Salât* (prayer) with *Takbir* (*Allâhu Akbar* - Allâh is the Most Great) and the recitation of *Alhamdu lillâhi Rabbil-'âlamîn* (praise is to Allâh, the *Rabb* of the universe).^[1] And when he bowed down, he neither kept his head up nor bent it down, but kept it between that (two positions). When he raised his head from the bowing position, he did not prostrate till he had stood erect; and when he raised his head after a prostration, he did not prostrate again till he had sat up. And at the end of every two *Rak'a* he said the *Tahiya*, and he used to sit on his left foot and position the right one vertically, and he prohibited the devil's way of sitting^[2] on the buttocks and he forbade people to

عَنْهُ، أَنَّهُ كَانَ يَقُولُ: «سُبْحَانَكَ اللَّهُمَّ، وَبِحَمْدِكَ، وَتَبَارَكَ اسْمُكَ، وَتَعَالَى جَدُّكَ، وَلَا إِلَهَ غَيْرُكَ». رَوَاهُ مُسْلِمٌ بِسَنَدٍ مُنْقَطِعٍ، وَالدَّارَقُطْنِيُّ مُوَصُولًا، وَهُوَ مَوْقُوفٌ.

وَنَحْوُهُ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ مَرْفُوعًا عِنْدَ الْأَحْمَسِيِّ، وَفِيهِ: وَكَانَ يَقُولُ بَعْدَ التَّكْبِيرِ: «أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ مِنْ هَمَزِهِ، وَنَفْخِهِ، وَنَفْثِهِ».

(٢١٥) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُسْتَفْتِحُ الصَّلَاةَ بِالتَّكْبِيرِ، وَالْقِرَاءَةِ بِ«الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ» وَكَانَ إِذَا رَكَعَ لَمْ يُشْخِصْ رَأْسَهُ وَلَمْ يُصَوِّبْهُ، وَلَكِنْ بَيْنَ ذَلِكَ؛ وَكَانَ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ قَائِمًا، وَإِذَا رَفَعَ رَأْسَهُ مِنَ السُّجُودِ لَمْ يَسْجُدْ حَتَّى يَسْتَوِيَ جَالِسًا، وَكَانَ يَقُولُ فِي كُلِّ رُكْعَتَيْنِ التَّحِيَّةَ، وَكَانَ يَفْرِشُ رِجْلَهُ الْيُسْرَى، وَيَنْصِبُ الْيُمْنَى، وَكَانَ يَنْهَى عَنْ عُقْبَةِ الشَّيْطَانِ، وَيَنْهَى أَنْ يَفْتَرِشَ الرَّجُلُ ذِرَاعِيهِ أَفْبَاشَ السَّيِّعِ، وَكَانَ يَحْظِمُ الصَّلَاةَ بِالتَّسْلِيمِ. أَخْرَجَهُ مُسْلِمٌ، وَلَهُ عِلَّةٌ.

[1] *Sûrat Al-Fâtiha*.

[2] "Satan's sitting" is to put the buttocks on the ground and raise the calves and knees, with the hands on ground on both sides. "Sitting of beasts" is to sit on calves and hams and then to bend forward stretching the hands ahead on the ground.

Hibbân is: "Perhaps you recite behind your *Imâm*?" We replied, "Yes." He (the Prophet صلى الله عليه وسلم) said, "Do not do so except when it is *Sûrat Al-Fâtiha*, for the *Salât* (prayer) of the one who does not recite it, is not accepted."

219. Narrated Anas رضي الله عنه: "The Prophet صلى الله عليه وسلم, Abû Bakr and 'Umar used to begin the *Salât* (prayer) with *Al-hamdu lillâhi Rabbil-'âlamîn*." [Agreed upon].

And Muslim added: "They would not recite *Bismillâhir-Rahmânir-Rahim*, neither in the beginning of the recitation nor at the end^[1] of it."

In another version of Ahmad, An-Nasâ'i and Ibn Khuzaima: "They never used to recite *Bismillahir-Rahmânir-Rahim* aloud."

And in another version of Ibn Khuzaima: "They used to recite *Bismillahir-Rahmânir-Rahim* silently."^[2]

220. Narrated Nu'aim Mujmir^[3] رضي الله عنه: "I prayed behind Abû Huraira and he recited *Bismillahir-Rahmânir-Rahim*, and then recited *Umm-ul-Qur'ân* (*Al-Fâtiha*) and

[1] It means that they did not recite it aloud but did it silently as mentioned in the next *Hadith*.

[2] One can do either way, it is correct.

[3] He is Abû 'Abdullâh Nu'aim bin 'Abdullâh Al-Mujmir, manumitted slave of 'Umar bin Al-Khattab. He used to burn scents at the Prophet's Mosque on every Friday at mid-day, and was thus nicknamed Al-Mujmir. He was a *Tâbi'i* and was verified as reliable by Abû Hâtim, Ibn Ma'in, Ibn Sa'd and An-Nasâ'i.

وَالْتَرْمِذِيُّ وَابْنُ جِبَّانَ: «لَعَلَّكُمْ تَقْرَءُونَ خَلْفَ إِمَامِكُمْ؟» قَالَا نَعَمْ، قَالَ: «لَا تَفْعَلُوا إِلَّا بِفَاتِحَةِ الْكِتَابِ، فَإِنَّهُ لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِهَا.»

(٢١٩) وَعَنْ أَنَسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ النَّبِيَّ ﷺ وَأَبَا بَكْرٍ وَعُمَرُ كَانُوا يَفْتَتِحُونَ الصَّلَاةَ بِ«الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ». مُتَّفَقٌ عَلَيْهِ.

زَادَ مُسْلِمٌ: لَا يَذْكُرُونَ «بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ» فِي أَوَّلِ قِرَاءَةٍ وَلَا فِي آخِرِهَا.

وَفِي رِوَايَةٍ لِأَحْمَدَ وَالتَّسَائِي وَابْنِ خُزَيْمَةَ: لَا يَجْهَرُونَ بِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

وَفِي أُخْرَى لِابْنِ خُزَيْمَةَ: «كَانُوا يُسِرُّونَ». وَعَلَى هَذَا يُحْمَلُ التَّفْهِيمُ فِي رِوَايَةِ مُسْلِمٍ، خِلَافًا لِمَنْ أَعْلَاهَا.

(٢٢٠) وَعَنْ نَعِيمِ الْمُجْمِرِ قَالَ: صَلَّيْتُ وَرَاءَ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، فَقَرَأَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، ثُمَّ قَرَأَ بِأَمِّ

and he put his right hand on his left (and then placed them) on his chest.^[1] [Reported by Ibn Khuzaima].

218. Narrated 'Ubâda bin As-Sâmit^[2] صلى الله عليه وسلم Allâh's Messenger said, "There is no *Salât* (prayer) for him who does not recite the *Umm-ul-Qur'ân*^[3] (*Sûrat Al-Fâtiha*)". [Agreed upon].

In the version of Ibn Hibbân and Ad-Dâraquṭni is mentioned: "The *Salât* (prayer) is not complete if one does not recite *Sûrat Al-Fâtiha*."

And in another version of Ahmad, Abû Dâ'ud, At-Tirmidhi, and Ibn

فَوَضَعَ يَدَهُ الْيُمْنَى عَلَى يَدِهِ الْيُسْرَى عَلَى صَدْرِهِ. أَخْرَجَهُ ابْنُ خُزَيْمَةَ.

(٢١٨) وَعَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا صَلَاةَ لِمَنْ لَمْ يَقْرَأْ بِأَمِّ الْقُرْآنِ». مُتَّفَقٌ عَلَيْهِ.

وَفِي رِوَايَةِ لَابْنِ جِبَّانَ وَالدَّارَقُطْنِيِّ: «لَا تُجْزِئُ صَلَاةٌ لَا يَقْرَأُ فِيهَا بِفَاتِحَةِ الْكِتَابِ».

وَفِي أُخْرَى لِأَحْمَدَ وَأَبِي دَاوُدَ

[1] This *Hadith* makes clear two things. First, folding of hands during prayer is *Sunna* and not folding is against *Sunna*. Some people attribute it to 'Ali رضي الله عنه, but it is not correct. Secondly, hands are to be folded on chest, not under the navel, which some people do. The narration on the basis which they argue is also incorrect.

[2] He was one of *Al-Ansâr* group leaders to the first and second *'Aqaba* agreements. He also attended Badr and the rest of battles. 'Umar sent him to Shâm as a *Qâdi* and a teacher. So he settled at Hims then moved to Palestine and died there at Ramla or Bait-ul-Maqdis in 34 H. at the age of 72 years.

[3] Above mentioned *Hadith* is a clear proof that without reciting *Sûrat Al-Fâtiha*, prayer is not valid. Companions of the noble Prophet صلى الله عليه وسلم and the followers of the Companions and most of the scholars believed in this practice. In the *Hadith* known as (مسيء الصلاة) the words are: اقرأ بأَمِّ الْكِتَابِ. The noble Prophet صلى الله عليه وسلم ordered to pray with the recitation of *Al-Fâtiha*, in every *Rak'at*. *Imâm* (leader) and *Maqtadi* (follower) both have to recite *Al-Fâtiha*, no one is an exception and similarly in every prayer *Sirran* (سراً — secret, silent) or *Jehran* (جهراً — loud voice), it is necessary to recite *Al-Fâtiha*. Muslim has narrated a *Hadith* from Abû Huraira رضي الله عنه, he was asked about the recitation of *Al-Fâtiha*, if the prayer is being offered behind the *Imâm*. Abu Huraira answered that it should be recited secretly (in low voice). Tirmidhi, Abû Dâ'ud, and Nasâ'i have reported a *Hadith* from 'Ubâda بن الصامت رضي الله عنه: The noble Prophet صلى الله عليه وسلم asked, "Do you recite anything behind *Imâm*?" Companions رضي الله عنهم answered in positive then the noble Prophet صلى الله عليه وسلم told them to recite *Al-Fâtiha* only and nothing else, because without the recitation of prayer is not valid. There are many other *Ahadith* which prove that recitation of *Al-Fâtiha* is essential behind *Imâm* also. As regards the *Hadith*, which tells that the recitation of *Imâm* is enough for followers, it is *Da'if* (weak). Among those who admit this view (recitation of *Fâtiha*), some are of the opinion that *Al-Fâtiha* should be recited in between the pauses of recitation of *Imâm*, and others say that it should be recited at the completion of *Al-Hamd* by *Imâm*.

and At-Tirmidhi narrated by Wâ'il bin Hujr (رضي الله عنه) are also same as above.

223. Narrated 'Abdullâh bin Abi Afa[¹]: رضي الله عنهما: A man came to the Prophet صلى الله عليه وسلم and said, "I cannot memorize anything from the Qur'ân, so teach me something which can be a substitute for me." He said, "Say *Subhân Allâh* (glory is to Allâh) *walhamdu lillâh* (and praise is to Allâh), *wa la ilâha illa-Allâh* (and there is no God but Allâh), *wallâhu akbar* (and Allâh is the Most Great), *wa la hawla wa la quwwata illâ billâh* (and there is no might and no strength but in Allâh)[²]" [Reported by Ahmad, Abû Dâ'ud and An-Nasâ'i; and Ibn Hibbân, Ad-Dâraqutni and Al-Hâkim graded it *Sahih* (sound)].

224. Narrated Abû Qatâda رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم led us in prayer and recited in the first two *Rak'a* of the *Zuhr* and *'Asr* prayers *Surat Al-Fâtiha* and two (other) *Sûrah*. And he would sometimes recite loud enough for us to hear the

(٢٢٣) وَعَنْ عَبْدِ اللَّهِ بْنِ أَبِي أُوْفَي رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: إِنِّي لَا أَسْتَطِيعُ أَنْ أَخَذَ مِنَ الْقُرْآنِ شَيْئًا، فَعَلَّمْنِي مَا يُجْزِئُنِي مِنْهُ، فَقَالَ: «قُلْ: سُبْحَانَ اللَّهِ، وَالْحَمْدُ لِلَّهِ، وَلَا إِلَهَ إِلَّا اللَّهُ، وَاللَّهُ أَكْبَرُ، وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.» الْحَدِيثُ. رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالتَّيَمِيُّ، وَصَحَّحَهُ ابْنُ جِبَّانَ وَالدَّارَقُطْنِيُّ وَالْحَاكِمُ.

(٢٢٤) وَعَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي بِنَا فَيَقْرَأُ فِي الظُّهْرِ وَالْعَصْرِ فِي الرَّكَعَتَيْنِ الْأُولَيَيْنِ بِفَاتِحَةِ الْكِتَابِ وَسُورَتَيْنِ، وَيُسْمِعُنَا الْآيَةَ

[1] He was nicknamed Abû Muhammad or Abû Mu'âwiya and his father's name is 'Alqama bin Al-Hârith Al-Aslami. His father and him were both Companions of the Prophet صلى الله عليه وسلم. He witnessed Al-Hudaibiya, Khaibar and the latter battles. He settled at Kufa after the death of the Prophet and died there towards the end of 87 H. He became blind and was the last *Sahâbi* to die at Kufa.

[2] Some people argue on the basis of this *Hadith* that the recitation of *Surat Al-Fâtiha* is not essential in the prayer, because the noble Prophet صلى الله عليه وسلم did not say that he has to learn *Al-Fâtiha*. This is to be remembered that there is a consideration for disabled in *Shari'at* (Divine law). Prohibition and commands do not change with such exceptions. If someone says that due to some unavoidable circumstances he cannot perform *Wudu* (ablution), he is told to perform *Tayammum* (purification with soil); it does not mean that ablution is not obligatory.

when he reached *walad-dâllin*, he said *Amin*[¹]; and then said *Allâhu Akbar*, when he prostrated and when he stood up from his sitting position. And when he uttered the *Taslim* (i.e. *As-Salâmu 'Alaikum*), he said, "I swear by the One in Whose Hand my soul is (Allâh), my *Salât* (prayer) resembles most that of Allâh's Messenger صلى الله عليه وسلم than that of anyone among you." [Reported by An-Nasâ'i and Ibn Khuzaima].

221. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "Whenever you recite *Surat Al-Fâtiha*, recite *Bismillahir-Rahmânir-Rahim*, for it is one of its *Ayât* (verses)." [Reported by Ad-Dâraqutni who verified it as *Mawqûf*].

222. Narrated (Abû Huraira) رضي الله عنه: When Allâh's Messenger صلى الله عليه وسلم completed the recitation of *Surat Al-Fâtiha*, he raised his voice and said *Amin*[²]. [Reported by Ad-Dâraqutni who graded it *Hasan* (fair) and Al-Hâkim who graded it *Sahih* (sound)]. The versions of Abû Dâ'ud

الْقُرْآنِ، حَتَّى إِذَا بَلَغَ «وَلَا الضَّالِّينَ» قَالَ: آمِينَ. وَيَقُولُ كُلَّمَا سَجَدَ، وَإِذَا قَامَ مِنَ الْجُلُوسِ: اللَّهُ أَكْبَرُ، ثُمَّ يَقُولُ إِذَا سَلَّمَ: وَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لَأَسْبِهُكُمْ صَلَاةَ رَسُولِ اللَّهِ ﷺ. رَوَاهُ التَّيَمِيُّ وَابْنُ حُزَيْمَةَ.

(٢٢١) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَرَأْتُمُ الْفَاتِحَةَ فَاقْرَءُوا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ، فَإِنَّهَا إِحْدَى آيَاتِهَا». رَوَاهُ الدَّارَقُطْنِيُّ وَصَوَّبَ وَثَّقَهُ.

(٢٢٢) وَعَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَرَعَ مِنْ قِرَاءَةِ أَمِّ الْقُرْآنِ، رَفَعَ صَوْتَهُ وَقَالَ: آمِينَ. رَوَاهُ الدَّارَقُطْنِيُّ وَحَسَنَهُ، وَالْحَاكِمُ وَصَحَّحَهُ. وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ مِنْ حَدِيثِ ابْنِ حُجْرٍ نَحْوَهُ.

[1] After the recitation of *Surat Al-Fâtiha* saying *Amin* is *Sunna*. *Imâm* or follower, everyone should say *Amin*. (*Amin* means: O Allah accept this invocation).

[2] *Amin* should be pronounced aloud or secretly, there is a difference of opinion on this issue. Hanafia say it secretly and Shafi'i and Ahl-Hadith say it in a loud voice. Loud voice (جهر) means that second person could hear it. Saying of *Amin* in a loud voice is supported by many other *Ahadith*. The noble Prophet صلى الله عليه وسلم said *Amin* in a loud voice and prolonged his voice. Tirmidhi graded this *Hadith* as *Hasan* (fair) and Ad-Dâraqutni as *Sahih* (sound). Moulana Abdul-Hai Lucknowi stated that impartiality demands to accept that saying *Amin* in a loud voice is more accurate. As regards the saying of *Amin* in a low voice, *Imâm* Tirmidhi has narrated a *Hadith* in which the noble Prophet صلى الله عليه وسلم pronounced *Amin*, and kept his voice low. Some Hanafi argue on the basis of this *Hadith* although *Imâm* Tirmidhi himself has challenged this *Hadith* with four different point of views. However, everyone is free and responsible for his own conduct and deeds.

Maghrib prayer, medium *Sûrah* at the '*Ishâ*' prayer, and the long ones at the *Fajr* prayer. Then Abû Huraira رضى الله عنه said, "I never prayed behind anyone whose prayer more closely resembles that of Allâh's Messenger صلى الله عليه وسلم than this person." [Reported by An-Nasâ'i with a sound *Isnâd*].

227. Narrated Jûbair bin Mut'im رضى الله عنه: I heard Allâh's Messenger صلى الله عليه وسلم reciting *At-Tûr* (the Mountain — *Sûrat* # 52)^[1] in the *Maghrib* (sunset) prayer. [Agreed upon].

228. Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم used to recite during the *Fajr* prayer of Friday *Alif-Lâm-Mîm, Tanzil... (As-Sajdah — Sûrat* # 32) and *Hal ata 'alal-Insani... (Al-Insân — Sûrat* # 76), which is also called *Sûrat Ad-Dahr*)^[2] [Agreed upon]. The version of At-Tabarâni narrated by Ibn Mas'ûd has the addition "... he (the Prophet صلى الله عليه وسلم) did that permanently."^[3]

Mufasssal (مفصل — short detailed). Recitation of *Tiwâl* in the *Fajr* (morning) prayers, *Ausât* in '*Ishâ*' (night) prayers and *Qisâr* in *Maghrib* (sunset) prayers is *Sunna*. *Zuhr* (noon) prayer is linked with *Fajr* (morning) prayer and '*Asr*' (afternoon) prayer is linked with '*Ishâ*' (night) prayer. Sometimes it happens against it as is given in the next *Hadîth*.

[1] Some *Ahâdîth* report that *Sûrat Al-A'râf, As-Sâffât* and *Ad-Dukhân* were also recited in *Maghrib* (sunset) prayers. It means that long *Sûrah* has also been recited in *Maghrib* (sunset) prayers, and *Mu'awwidhatain (Sûrat Al-Falaq and An-Nâs)* were recited in the *Fajr* (morning) prayers, but usual practice was as has been given above.

[2] The creation of Adam, mysteries of creation and the Day of Gathering are mentioned in these chapters; and the Resurrection will happen on Friday, due to this reason and relevancy, the noble Prophet صلى الله عليه وسلم used to recite these chapters on Friday, so that people may think that something is going to happen today and be afraid of Allâh.

[3] It means that these *Sûrah* are to be recited on every Friday in *Fajr* (morning) prayer. Any particular *Sûrah* which the noble Prophet صلى الله عليه وسلم recited in any particular prayer with fixation and consistency, it is preferable to recite them in the same manner for that specific prayer as it is *Sunna*. Recitation of other *Sûrah* is also permissible.

وَفِي الْعِشَاءِ بِوَسْطِهِ، وَفِي الصُّبْحِ بِطَوَالِهِ، فَقَالَ أَبُو هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ: مَا صَلَّيْتُ وَرَاءَ أَحَدٍ أَشْبَهَ صَلَاةَ رَسُولِ اللَّهِ ﷺ مِنْ هَذَا. أَخْرَجَهُ النَّسَائِيُّ بِإِسْنَادٍ صَحِيحٍ.

(٢٢٧) وَعَنْ جُبَيْرِ بْنِ مُطْعِمٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقْرَأُ فِي الْمَغْرِبِ بِالطُّورِ. مُتَّفَقٌ عَلَيْهِ.

(٢٢٨) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقْرَأُ فِي صَلَاةِ الْفَجْرِ يَوْمَ الْجُمُعَةِ (الْم تَنْزِيلُ) السُّجْدَةِ، «وَهَلْ أَتَى عَلَى الْإِنْسَانِ» مُتَّفَقٌ عَلَيْهِ. وَلِلطَّبْرَانِيِّ مِنْ حَدِيثِ أَبِي مَسْعُودٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ: «يُذِئِمُ ذَلِكَ».

verses.^[1] He would prolong the first *Rak'a*, and would recite in the last two *Rak'a* *Surat Al-Fâtiha* (only).^[2] [Agreed upon].

225. Narrated Abû Sa'id Al-Khudri رضى الله عنه: We used to estimate the length of the standing position of Allâh's Messenger صلى الله عليه وسلم in the *Zuhr* and '*Asr*' prayers, and we estimated that he stood in the first two *Rak'a* of the *Zuhr* prayer as long as it takes to recite *Alif-Lâm-Mîm, Tanzil (Sûrat As-Sajdah)*^[3] and in the last two *Rak'a*, half the time of that. And in the first two *Rak'a* of '*Asr*', he used to stand as long as the last two of the *Zuhr*. And the last two *Rak'a* of '*Asr*' used to be of about half the time of the first two." [Reported by Muslim].

226. Narrated Sulaimân bin Yasâr:^[4] So-and-so used to prolong the first two *Rak'a* of the *Zuhr* prayer and shorten the '*Asr*' prayer, and reciting the short *Sûrah* of *Mufasssal*^[5] at

أَحْيَانًا، وَيُطَوِّلُ الرَّكْعَةَ الْأُولَى، وَيَقْرَأُ فِي الْآخِرَتَيْنِ بِفَاتِحَةِ الْكِتَابِ. مُتَّفَقٌ عَلَيْهِ.

(٢٢٥) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: كُنَّا نَحْزُرُ قِيَامَ رَسُولِ اللَّهِ ﷺ فِي الظُّهْرِ وَالْعَصْرِ، فَحَزَرْنَا قِيَامَهُ فِي الرَّكْعَتَيْنِ الْأُولَتَيْنِ مِنَ الظُّهْرِ قَدْرَ (الْم تَنْزِيلُ) السُّجْدَةِ وَفِي الْآخِرَتَيْنِ قَدْرَ النَّصْفِ مِنْ ذَلِكَ وَفِي الْأُولَتَيْنِ مِنَ الْعَصْرِ، عَلَى قَدْرِ الْآخِرَتَيْنِ مِنَ الظُّهْرِ، وَالْآخِرَتَيْنِ عَلَى النَّصْفِ مِنْ ذَلِكَ. رَوَاهُ مُسْلِمٌ.

(٢٢٦) وَعَنْ سُلَيْمَانَ بْنِ يَسَارٍ قَالَ: كَانَ فُلَانٌ يُطَوِّلُ الْأُولَتَيْنِ مِنَ الظُّهْرِ وَيُخَفِّفُ الْعَصْرَ وَيَقْرَأُ فِي الْمَغْرِبِ بِقِصَارِ الْمَفْصَّلِ،

[1] This is unanimously agreed that the recitation of *Zuhr* and '*Asr*' prayers is done silently (سراً — in a low voice).

[2] Apparently it seems from this *Hadîth* that the noble Prophet صلى الله عليه وسلم did not recite anything except *Al-Fâtiha* in the last two *Rak'at*, but the *Hadîth* of Abû Sa'id in *Sahîh Muslim* reports that they guessed the length of the last *Rak'at* up to fifteen verses, but *Sûrat Al-Fâtiha* is of only seven verses. It seems that the Prophet صلى الله عليه وسلم sometimes recited some verses, and sometimes he did not. Therefore, in the last two *Rak'at*, recitation is *Sunna*.

[3] *Sûrat* No. 32.

[4] He was one of the seven *Fiqh* scholars and among the eminent *Tâbi'in*. He was reliable, pious, very learned and mastered many *Ahâdîth*. He was nicknamed Abû Ayub and was the manumitted slave of Maimuna 'the Mother of the Believers'. He died in 107 H. at the age of 73 years.

[5] From *Sûrat Al-Hujurât* to the end, all *Sûrah* are called *Mufasssal* (مفصل — detailed) because of the long span between two بسم الله الرحمن الرحيم. From *Al-Hujurât* to *Al-Burûj* are called *Tiwâl Mufasssal* (طوال مفصل — long detailed). From *Al-Burûj* to *Al-Baiyinah* are called *Ausât Mufasssal* (أوساط مفصل — middle detailed) and from *Al-Baiyinah* to the end are called *Qisâr*

would say the *Takbîr* when bowing, then he would say *Sami' Allâhu liman hamidah* (Allâh listens to him who praises Him) when rising up from the bowing position, then he would say while standing *Rabbana wa lakal-hamd* (our *Rabb*, the praise is Yours), then he would say the *Takbîr* when going down for prostration, then when raising his head up, then when he prostrated again, then when raising his head up. He would then do that throughout the whole *Salât* (prayer) and he would say the *Takbîr* when he got up at the end of two *Rak'a* from the sitting position." [Agreed upon].

233. Narrated Abû Sa'îd Al-Khudri رضي الله عليه: Allâh's Messenger used to say while raising his head after bowing: "*Allâhumma Rabbana lakal-hamdu mil'as-samawâti wal-ardi, wa mil'a ma shi'ta min shai'in ba'du, ahlaththana'i wal-majdi, ahaqu ma qâl-al'abdu, wa kullunâ laka 'abdun. Allâhumma la mâni'a limâ a'taita, wa lâ mu'tiya limâ man'ata, wa lâ yanfa'u dhal-jaddi minka-ljaddu* (O Allâh, our *Rabb* (Lord), to You is praise in all the heavens and all the earth, and all that pleases You to create afterwards, O You, Who are worthy of praise and glory, most worthy of what a slave says, and we are all Your slaves, no one can withhold what You give, or give what You withhold, and riches^[1]

[1] The word *Jadd* جد, used in Arabic, has two meanings: first, grandfather and ancestors and secondly, glory and respect. Both meanings are correct in this context because wealth, nobility of birth and dignity has no value before Allâh, only good deeds are a meter to escape from punishment. The noble Prophet صلى الله عليه وسلم told his daughter Fatima رضي الله عنها to do good deeds to save herself from punishment, and should not depend on her father or gentility. Salvation depends only on good deeds. If the Prophet صلى الله عليه وسلم has intimated his

ثُمَّ يَقُولُ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، حِينَ يَرْفَعُ صَلَاتَهُ مِنَ الرُّكُوعِ، ثُمَّ يَقُولُ وَهُوَ قَائِمٌ. رَبَّنَا وَلَكَ الْحَمْدُ، ثُمَّ يُكَبِّرُ حِينَ يَهْوِي سَاجِدًا، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ، ثُمَّ يُكَبِّرُ حِينَ يَسْجُدُ. ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ، ثُمَّ يَفْعَلُ ذَلِكَ فِي الصَّلَاةِ كُلِّهَا، وَيُكَبِّرُ حِينَ يَقُومُ مِنَ الشَّيْئِ بَعْدَ الْجُلُوسِ. مُتَّفَقٌ عَلَيْهِ.

(٢٣٣) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا رَفَعَ رَأْسَهُ مِنَ الرُّكُوعِ قَالَ: «اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ مِلْءُ السَّمَوَاتِ وَالْأَرْضِ، وَمِْلءُ مَا بَيْنَهُمَا مِنْ شَيْءٍ بَعْدُ، أَهْلُ الثَّنَاءِ وَالْمَجْدِ، أَحَقُّ مَا قَالَ الْعَبْدُ - وَكُنَّا لَكَ عَبْدٌ - اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِيَ لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ». رَوَاهُ مُسْلِمٌ.

229. Narrated Hudhaifa رضي الله عنه: I prayed with the Prophet صلى الله عليه وسلم and (noticed that) whenever he came to a verse which spoke of mercy, he stopped and made supplication, and whenever he came to a verse which spoke of punishment, he stopped and sought refuge in Allâh against it." [Reported by *Al-Khamsa*, and Imâm At-Tirmidhi graded it *Hasan*].

230. Narrated Ibn 'Abbâs رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم said, "I have been forbidden to recite the *Qur'ân*^[1] while bowing or prostrating; so while in the bowing (position) glorify the *Rabb* (Lord), and while in the prostrating (position) be earnest in supplication, for it is fitting that your supplications may be answered." [Reported by Muslim].

231. Narrated 'Aisha رضي الله عنها: Allâh's Messenger صلى الله عليه وسلم used to say while bowing and prostrating *Subhânaka Allâhumma wa bihamdika, Allâhumma ighfir li* (Glory is to You, O Allâh, Our *Rabb*, and praise is to You, O Allâh, forgive me)." [Agreed upon].

232. Narrated Abû Huraira رضي الله عنه: When Allâh's Messenger صلى الله عليه وسلم got up to pray, he would say the *Takbîr*^[2] when standing up, then

(٢٢٩) وَعَنْ حُذَيْفَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ، فَمَا مَرَّتْ بِهِ آيَةٌ رَحْمَةٍ إِلَّا وَقَفَ عِنْدَهَا يَسْأَلُ، وَلَا آيَةٌ عَذَابٍ إِلَّا تَعَوَّذَ مِنْهَا. أَخْرَجَهُ الْخَمْسَةُ وَحَسَنَةُ التِّرْمِذِيُّ.

(٢٣٠) وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَّا وَإِنِّي نَهَيْتُ أَنْ أَقْرَأَ الْقُرْآنَ رَاكِعًا أَوْ سَاجِدًا، فَأَمَّا الرُّكُوعُ فَعُظِّمُوا فِيهِ الرَّبَّ، وَأَمَّا السُّجُودُ فَاجْتَهِدُوا فِي الدُّعَاءِ، فَقَدْ مَنَ أَنْ يُسْتَجَابَ لَكُمْ». رَوَاهُ مُسْلِمٌ.

(٢٣١) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ فِي رُكُوعِهِ وَسُجُودِهِ: «سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ، اللَّهُمَّ اغْفِرْ لِي». مُتَّفَقٌ عَلَيْهِ.

(٢٣٢) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا قَامَ إِلَى الصَّلَاةِ يُكَبِّرُ حِينَ يَقُومُ، ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ،

[1] In prostration and bowing, recitation of the noble *Qur'ân* is illegal and odious. Parts of prayer are various and every part has its own look and manner, and for every part has been stated special supplications and invocation. In bowing سبحان ربي العظيم and in prostration سبحان ربي الأعلى should be repeated. In prostration invocation is also permissible.

[2] First *Takbîr* (saying *Allâhu Akbar*) is called *Takbîr At-Tahrimah* (forbidding other things than prayer) or *Takbîr Al-Ifitâh* (opening) or *Takbîr Uula* (initial), and the rest *Takbîr* are called *Takbîrât Intiqâl*, meaning the change in posture during prayer, as from standing to bowing and from bowing to prostration, etc. First *Takbîr* is a strict obligation and the rest are *Sunna*, and according to some are *Wajib* (compulsory).

Whenever the Prophet صلى الله عليه وسلم bowed, he would spread out his fingers and when he prostrated he would bring his fingers together. [Reported by Al-Hâkim].

238. Narrated 'Aisha رضي الله عنها: I saw Allâh's Messenger صلى الله عليه وسلم praying while he sat cross-legged^[1]. [Reported by An-Nasâ'i, and Ibn Khuzaima graded it *Sahih* (sound)].

239. Narrated Ibn 'Abbâs رضي الله عنهما: The Prophet صلى الله عليه وسلم used to say between the two prostrations: "Allâhumma ighfir li warhamni, wahdini, wa 'âfini warzuqni (O Allâh, forgive me, have mercy on me, guide me, heal me, and provide sustenance for me)." [Reported by *Al-Arba'a* except An-Nasâ'i, and this is the version of Abû Dâ'ud, and Al-Hâkim graded it *Sahih* (sound)].

240. Narrated Mâlik bin Al-Huwairith رضي الله عنه: He saw the Prophet صلى الله عليه وسلم praying and when he had prayed an odd number of *Rak'a*, he did not stand up till he had sat down properly.^[2] [Reported by Al-Bukhârî].

241. Narrated Anas bin Mâlik رضي الله عنه: The Prophet صلى الله عليه وسلم recited *Qunût* (supplication in the prayer) for one month after (rising up from the) bowing (position), invoking curse on

[1] This was due to a factual excuse concerning disability as he had fallen down from the horse and suffered dislocation of joint in his leg.

[2] It means in the first and third *Rak'a*, and this is known as *Jalsat-Al-Istirâhat* (resting posture). According to a narration, the Prophet صلى الله عليه وسلم used to sit in this posture for such a long time that people began to think it is due to his forgetfulness. It was not because of his old age as he never ever lightened any of his obligations due to his senility.

اللَّهُ تَعَالَى عَنْهُ، أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا رَكَعَ فَرَجَّ بَيْنَ أَصَابِعِهِ، وَإِذَا سَجَدَ صَمَّ أَصَابِعَهُ. رَوَاهُ الْحَاكِمُ.

(٢٣٨) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يُصَلِّي مُتْرَعًا. رَوَاهُ النَّسَائِيُّ، وَصَحَّحَهُ ابْنُ حُرَيْمَةَ.

(٢٣٩) وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا، أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ بَيْنَ السَّجْدَتَيْنِ: اَللّٰهُمَّ اغْفِرْ لِيْ، وَارْحَمْنِيْ، وَاهْدِنِيْ، وَعَافِنِيْ، وَارْزُقْنِيْ. رَوَاهُ الْاُرْبَعَةُ اِلَّا النَّسَائِيَّ، وَاللَّفْظُ لِابْنِ دَاوُدَ، وَصَحَّحَهُ الْحَاكِمُ.

(٢٤٠) وَعَنْ مَالِكِ بْنِ الْحُوَيْرِثِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّهُ رَأَى النَّبِيَّ ﷺ يُصَلِّي، فَإِذَا كَانَ فِي وَتَرٍ مِنْ صَلَاتِهِ لَمْ يَنْهَضْ حَتَّى يَسْتَوِيَ قَاعِدًا. رَوَاهُ الْبُخَارِيُّ.

(٢٤١) وَعَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ النَّبِيَّ ﷺ قَتَتْ شَهْرًا بَعْدَ الرُّكُوعِ، يَدْعُو عَلَى أَحْيَاءٍ مِنْ أَحْيَاءِ الْعَرَبِ،

cannot avail a wealthy person against You)."^[1] [Reported by Muslim].

234. Narrated Ibn 'Abbâs رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم said, "I have been commanded to prostrate on seven bones; on the forehead - and he pointed at his nose^[2], the hands (the palms), the knees and the toes of the feet." [Agreed upon].

235. Narrated Ibn Buhaina^[3] رضي الله عنه: When the Prophet صلى الله عليه وسلم prostrated while praying, he used to spread out his arms so that the whiteness of his armpits would be visible. [Agreed upon].

236. Narrated Al-Barâ bin 'Azib^[4] رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "When you prostrate, place the palms of your hands on the ground and raise your elbows." [Reported by Muslim].

237. Narrated Wâ'il bin Hujr رضي الله عنه:

(٢٣٤) وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أُمِرْتُ أَنْ أَسْجُدَ عَلَى سَبْعَةِ أَعْظُمٍ: عَلَى الْجَبْهَةِ - وَأَشَارَ بِيَدِهِ إِلَى أَنْفِهِ - وَالْيَدَيْنِ، وَالرُّكْبَتَيْنِ وَأَطْرَافِ الْقَدَمَيْنِ. مُتَّفَقٌ عَلَيْهِ.

(٢٣٥) وَعَنْ ابْنِ بُحَيْنَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ. أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا صَلَّى وَسَجَدَ، فَرَجَّ بَيْنَ يَدَيْهِ حَتَّى يَبْدُو بَيَاضُ إِبْطَلَيْهِ. مُتَّفَقٌ عَلَيْهِ.

(٢٣٦) وَعَنْ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا سَجَدْتَ فَضَعْ كَفَيْكَ، وَارْفَعْ مِرْفَقَيْكَ». رَوَاهُ مُسْلِمٌ.

(٢٣٧) وَعَنْ وَائِلِ بْنِ حُجْرٍ رَضِيَ

own daughter in such words, then who else can be proud of his nobility.

[1] This supplication of the noble Prophet صلى الله عليه وسلم is an ample proof to refute the assumption of those who just get straight in *Qauma* (standing up in prayer after making bow) and consider that the delay up to three *Tasbeeh* (saying *Subhan Allâh*) will make compensatory prostration compulsory. When it is proved from the Prophet صلى الله عليه وسلم then a believer should not go after one's opinion.

[2] The *Hadith* makes it clear that nose and forehead, both are regarded as one organ. If these are counted separately, the number of organs will become eight.

[3] He is Abû Muhammad 'Abdullâh bin Mâlik bin Al-Qishb Al-Azdi and Buhaina is the name of his mother. He became a Muslim long ago and was a hermit, virtuous and used to fast throughout. He died at the bottom of Rim valley, three miles from Al-Madîna, between 54 H. and 58 H.

[4] He is Abû 'Amâra Al-Barâ bin 'Azib bin Al-Hârith bin 'Adi Al-Ansârî Al-Ausi who was a *Sahâbi* and son of a *Sahâbi*. He was left out at Badr due to young age and his first participation was at Uhud or Al-Khandaq. He conquered Ar-Ray and took part in the battles of Al-Jamal, Siffin and Naharwân with 'Alî. He died at Kûfa in 72 H.

it is an innovation." [Reported by *Al-Khamsa*, except Abu Dâ'ud].

244. Narrated Al-Hasan bin 'Ali^[1] رضي الله عنه Allâh's Messenger صلى الله عليه وسلم taught me some words to say when standing in supplication during the *Witr*, they were: "O Allâh, guide me among those You have guided, grant me security among those You have granted security, take me into Your charge among those You have taken into Your charge, bless me in what You have given, guard me from the evil of what You have decreed, for You decree and nothing is decreed for You. He whom You befriend is not humbled. Blessed and Exalted are You, our *Rabb* (Lord)." [Reported by *Al-Khamsa*]. At-Tabarâni and Al-Baihaqi added: "He whom You hold as enemy is not honoured." In a version reported by An-Nasâ'i, he added at its end: "May Allâh the Most High send His blessings on the Prophet."^[2]

Narrated Ibn 'Abbâs رضي الله عنه Allâh's Messenger صلى الله عليه وسلم used to teach us a supplication to say in the morning prayer when we stand in

مُحَدَّثٌ. رَوَاهُ الْخَمْسَةُ إِلَّا أَبَا دَاوُدَ.

(٢٤٤) وَعَنْ الْحَسَنِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: عَلَّمَنِي رَسُولُ اللَّهِ ﷺ كَلِمَاتٍ أَقُولُهُنَّ فِي قُنُوتِ الْوَيْتْرِ: «اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ، وَعَافِنِي فِيمَنْ عَافَيْتَ، وَتَوَلَّنِي فِيمَنْ تَوَلَّيْتَ، وَبَارِكْ لِي فِيمَا أَعْطَيْتَ، وَقِنِي شَرَّ مَا قَضَيْتَ، فَإِنَّكَ تَقْضِي وَلَا يَقْضَى عَلَيْكَ، إِنَّهُ لَا يَدُلُّ مَنْ وَالَيْتَ، تَبَارَكْتَ رَبَّنَا وَتَعَالَيْتَ». رَوَاهُ الْخَمْسَةُ، وَزَادَ الطَّبْرَانِيُّ وَالْبَيْهَقِيُّ: «وَلَا يَغْزُ مَنْ عَادَيْتَ». زَادَ النَّسَائِيُّ مِنْ وَجْهِ آخَرَ فِي آخِرِهِ: «وَصَلَّى اللَّهُ عَلَى النَّبِيِّ».

وَلِلْبَيْهَقِيِّ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُعَلِّمُنَا دُعَاءً نَدْعُو بِهِ فِي الْقُنُوتِ مِنْ صَلَاةِ الصُّبْحِ.

[1] He was the beloved grandson of Allâh's Messenger صلى الله عليه وسلم and one of the youth of Paradise. He was born in Ramadân 3H. and was sworn as the *Khalifa* after the killing of his father 'Ali, but handed over the caliphate to Mu'âwiya in Jamâda Al-Ula 41 H. after seven months for hating to spill the Muslim blood. He died in 49 H. and was buried at Al-Baqi'.

[2] It may be clarified that some of the people recite *Qunût* with their hands open, before going into the state of *Ruku'* (bowing), but the right procedure is that one should recite *Qunût* with raised hands after standing upright from the state of *Ruku'*. Some people always recite *Qunût* in their *Witr* (odd prayer), whereas some recite it only in the last fortnight of Ramadân. Some consider *Qunût* as *Wâjib* (compulsory), whereas some regard it *Sunna* and *Witr* prayers as *Wâjib*; and some take them to be as *Sunna*, but the fact is that they are *Sunna*.

some Arab tribes^[1] then gave it up. [Agreed upon].

In the version of Ahmad and Ad-Dâraqutni, he added that he صلى الله عليه وسلم recited *Qunût* (supplication in prayer) always in the *Fajr* prayer till he died.

242. Narrated (Anas) رضي الله عنه The Prophet صلى الله عليه وسلم never used to supplicate^[2] after (rising up from the) bowing position unless he invoked a blessing on some people, or a curse on some other people. [Ibn Khuzaima graded it *Sahih* (sound)].

243. Narrated Sa'd^[3] bin Târiq^[4] Al-Ashja'i رضي الله عنه I said to my father, "You have prayed behind Allâh's Messenger صلى الله عليه وسلم Abû Bakr, 'Umar, Uthmân, and behind 'Ali. Did they supplicate while standing in the *Fajr* prayer?" He replied, "O my son,

ثُمَّ تَرَكَهُ. مُتَّفَقٌ عَلَيْهِ.

وَلَا أَحْمَدُ وَالِدَارَقُطْنِيُّ نَحْوَهُ مِنْ وَجْهِ آخَرَ، وَزَادَ: فَأَمَّا فِي الصُّبْحِ فَلَمْ يَزَلْ يَقْنُتُ حَتَّى فَارَقَ الدُّنْيَا.

(٢٤٢) وَعَنْهُ أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَقْنُتُ إِلَّا إِذَا دَعَا لِقَوْمٍ أَوْ عَلَى قَوْمٍ، وَضَحَّحَهُ ابْنُ خُزَيْمَةَ.

(٢٤٣) وَعَنْ سَعْدِ بْنِ طَارِقٍ الْأَشْجَعِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قُلْتُ لِأَبِي: يَا أَبَتِ! إِنَّكَ قَدْ صَلَّيْتَ خَلْفَ رَسُولِ اللَّهِ ﷺ وَأَبِي بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ، أَفَكَانُوا يَقْنُتُونَ فِي الْفَجْرِ؟ قَالَ: أَيْ بَنِي

[1] These tribes were Ri'â (رِعْل), Dhakwân (ذَكْوَان), and Usaiya (عَصِيَّة). They entered a covenant with the Prophet صلى الله عليه وسلم but betrayed and killed seventy preachers of Islâm, after treacherously inviting them. This incident is known as *Bi'r Ma'una*.

[2] Apparently, there seems to be a conflict among these *Ahadith*, the first one states that the Prophet صلى الله عليه وسلم always recited *Qunût* in the morning prayer; whereas according to the second *Hadith*, he recited the same whenever he prayed either for the welfare of a nation, or accursing them for their destruction. The third *Hadith* states that its recitation in the morning prayer is an innovation (see the next *Hadith* No. 243). Hence it becomes clear to us that the Prophet صلى الله عليه وسلم and his caliphs used to recite *Qunût* in their morning prayers. As to the occurrence of the word 'innovation' in the *Hadith*, it implies that it was not really taken to be imperative in those days like what the people continually practise during present times. This is only like clinging to the innovation which in turn means that one should not recite *Qunût* in the morning prayers unless there is a compelling need for it. In the first *Hadith* the words "he صلى الله عليه وسلم recited *Qunût* always in the *Fajr* prayer," denote that its recitation was not ritually nullified and whenever he stood in need of the same, he kept reciting it.

[3] He is Abû Mâlik Sa'd bin Târiq bin Ashyam bin Mas'ûd Al-Ashja'i Al-Kufi. He was among the reliable *Tâbi'in*, he died around 140 H.

[4] Târiq is a *Sahâbi* who narrated few *Ahadith* and only fourteen *Ahadith* were narrated from him, all by his aforementioned son Sa'd only. He settled at Kûfa.

247. Narrated 'Abdullâh bin Mas'ûd رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم looked at us and said, "When one of you is (sitting) in prayer, he should say, 'All services reported by words, by prayers (acts of worship), and all good things are due to Allâh, peace be upon you, O Prophet,^[1] and Allâh's mercy and blessings, peace be upon us and upon Allâh's upright slaves, I testify that there is no God but Allâh and I testify that Muhammad is His slave and Messenger.' Then he may choose any supplication^[2] which pleases him most and recite it." [Agreed upon, and this version is of Bukhârî].

In the version of An-Nasâ'î: 'we used to say before *At-Tashahhud*^[3] become obligatory on us'; and in the version of Ahmad: 'The Prophet صلى الله عليه وسلم taught him *At-Tashahhud* and ordered him to teach it to the people.'

Ibn 'Abbâs رضى الله عنهما: Allâh's Messenger صلى الله عليه وسلم used to teach us *At-Tashahhud*: "All services reported by words, acts of worship and all good things are due to Allâh ..." till the end.

[1] At first, the Prophet صلى الله عليه وسلم taught us to send *Salât* (greetings, blessings) on him because his right on his *Ummah* (nation) is more than anyone, more than the believer himself.

[2] This *Hadîth* explains that invocation for something during the prayer is keeping in line with the tradition of the Prophet صلى الله عليه وسلم. This also clarifies that there is no specification as to what one can ask for during the prayer. One can ask for anything he likes whether it concerns this world or the Hereafter.

[3] What the people used to recite before *At-Tashahhud* became obligatory, has not been mentioned by the narrator, but according to some other *Ahādîth* they used to say: "Blessings of Allâh be upon Gabriel and Michael." The Prophet صلى الله عليه وسلم instructed people to refrain from saying this and then taught them *At-Tashahhud*.

(٢٤٧) وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: التَّفَّتْ إِلَيْنَا رَسُولُ اللَّهِ ﷺ، فَقَالَ: «إِذَا صَلَّى أَحَدُكُمْ فَلْيَقُلْ: «التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ! وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ» ثُمَّ لِيَتَخَيَّرَ مِنَ الدُّعَاءِ أَعْجَبَهُ إِلَيْهِ، فَيَدْعُو». مُتَّفَقٌ عَلَيْهِ، وَاللَّفْظُ لِلْبُخَارِيِّ.

وَلِلنَّسَائِيِّ: «كُنَّا نَقُولُ قَبْلَ أَنْ يُفْرَضَ عَلَيْنَا التَّشَهُُّدُ». وَلَا حَمْدَ: أَنَّ النَّبِيَّ ﷺ عَلَّمَهُ التَّشَهُُّدَ، وَأَمَرَهُ أَنْ يَعْلَمَهُ النَّاسَ.

وَلِمُسْلِمٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَعْلَمُنَا التَّشَهُُّدَ: «التَّحِيَّاتُ الْمُبَارَكَاتُ الصَّلَوَاتُ الطَّيِّبَاتُ لِلَّهِ» إِلَى آخِرِهِ.

Qunût supplication. [Al-Baihaqi reported it and there is a weakness in its chain of narrators].

245. Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "When one of you prostrates, he should not kneel in the manner of a camel, but should put down his hands before his knees." [Reported by *Ath-Thalâtha*].

This *Hadîth* is more sound^[1] than the *Hadîth* narrated by Wâ'il bin Hujr رضى الله عنه: I saw the Prophet صلى الله عليه وسلم placing his knees (on the ground) before his hands when he prostrated. [Reported by *Al-Arba'a*]. And in the first *Hadîth*, there is an evidence from the *Hadîth* of Ibn 'Umar رضى الله عنهما (coming next), which is authenticated by Ibn Khuzaima while Al-Bukhârî mentioned it as a *Mu'allaq Mawqûf* (suspended and untraceable) *Hadîth*.

246. Narrated Ibn 'Umâr رضى الله عنهما: When Allâh's Messenger صلى الله عليه وسلم sat for *At-Tashahhud*, he placed his left hand on his left knee, and his right hand on his right knee, folded its fingers^[2] and pointed with his right index finger. [Reported by Muslim].

A version by Muslim has: 'and he clenched all his (right hand) fingers and pointed with the index finger.'

[1] The book *Fath-ul-Uloom* states that both of the *Ahādîth* are strong ones and are acted upon on an equal footing. However, the action of the *Muhaddithîn* (narrators of the *Ahādîth*) and Hanâbela is based on the *Hadîth* narrated by Abu Huraira. The action of Shâfi'ya and Hanafiya and (according to a narration) Mâlikiya is based on the reference of Wâ'il.

[2] It should be done in such a manner that one should keep thumb clung to the bottom of his forefinger while keeping the rest of the three fingers closed. Then he should raise his forefinger while reciting *Lâ ilâha* and lower the same down while reciting *ill-Allâh*.

وَفِي سَنَابِهِ ضَعْفٌ.

(٢٤٥) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا سَجَدَ أَحَدُكُمْ فَلَا يَبْرُكْ كَمَا يَبْرُكُ الْبَعِيرُ، وَلْيَضَعْ يَدَيْهِ قَبْلَ رُكْبَتَيْهِ». أَخْرَجَهُ الثَّلَاثَةُ.

وَهُوَ أَقْوَى مِنْ حَدِيثِ وَائِلِ بْنِ حُجْرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ: «رَأَيْتُ النَّبِيَّ ﷺ إِذَا سَجَدَ وَضَعَ رُكْبَتَيْهِ قَبْلَ يَدَيْهِ». أَخْرَجَهُ الْأَرْبَعَةُ. فَإِنَّ لِلْأَوَّلِ شَاهِدًا مِنْ حَدِيثِ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا، وَصَحَّحَهُ ابْنُ خُزَيْمَةَ. وَذَكَرَهُ الْبُخَارِيُّ مُعْلَقًا مَوْقُوفًا.

(٢٤٦) وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَعَدَ لِلتَّشَهُُّدِ وَضَعَ يَدَهُ الْيُسْرَى عَلَى رُكْبَتِهِ الْيُسْرَى، وَالْيُمْنَى عَلَى الْيُمْنَى، وَعَقَدَ ثَلَاثًا وَخَمْسِينَ، وَأَشَارَ بِإِصْبَعِهِ السَّبَّابَةِ. رَوَاهُ مُسْلِمٌ. وَفِي رِوَايَةٍ لَهُ: وَقَبَضَ أَصَابِعَهُ كُلَّهَا، وَأَشَارَ بِأَلْيِ تَلِي الْإِبْهَامِ.

family. Grant favours to Muhammad and the members of his family as You have granted favours to the members of the family of Ibrâhim. In the worlds You are indeed Praiseworthy and Glorious.' And the *Taslim* is as you know."^[1] [Reported by Muslim]. Ibn Khuzaima added to it: "How should we invoke blessings on you, whenever we invoke blessing on you in our prayers?"

250. Narrated Abû Huraira رضى الله عنه Allâh's Messenger صلى الله عليه وسلم said, "When one of you finishes the last *Tashahhud*, he should seek refuge in Allâh from four things by saying: 'O Allâh I seek refuge in You against the punishment of *Jahannam* (Hell-fire), the punishment of the grave,^[2] the trial of life and death and the evil of *Masih Ad-Dajjal*^[3] (Antichrist).'" [Agreed upon]. In the other version of Muslim: "when any of you finishes the last *Tashahhud*.^[4]"

[1] This clarifies that *Salât* (peace and blessings of Allâh on the Prophet صلى الله عليه وسلم) should be recited after *At-Tashahhud* in the prayers and that invocation should be made in the last *Tashahhud* only. We are further informed that the recitation of *Salât* on the noble Prophet صلى الله عليه وسلم during prayers is *Wâjib* (compulsory).

[2] This *Hadith* tells us that the dead person faces the torment in the grave. Similarly a true believer is all at ease there. This substance is proved by several *Ahadith*.

[3] *Al-Masih Ad-Dajjal* (Antichrist) will be a disbeliever appearing prior to the Doomsday to test the Faith of the believers. The faithful persons will remain adhered to their Faith steadfastly despite extreme adversities, whereas the people having a shaky and weak Belief, disbelievers and hypocrites will go into his command. The Antichrist will be known as Messiah. Prophet Jesus is also called Messiah. Although the pronunciation of the two is the same but the meaning purported therewith are different. Prophet Jesus is known as Messiah because the sick people got cured if he touched them. The meaning of Messiah is touching. The Antichrist will be known as Messiah because one of his eyes will be a distorted one. Hence the expression *Mamsuhul-Ain* (the one whose eyes has been touched or tampered with and thus distorted) applies on him.

[4] In some of the *Ahadith*, the words من المغرم والمائم (from the debts and the sinner) are also included. It is reported in Bukhârî that the Prophet صلى الله عليه وسلم was asked as to why does he

عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ فِي الْعَالَمِينَ، إِنَّكَ حَمِيدٌ مَجِيدٌ. وَالسَّلَامُ كَمَا عَلِمْتُمْ». رَوَاهُ مُسْلِمٌ، وَزَادَ ابْنُ خُزَيْمَةَ فِيهِ: فَكَيْفَ نُصَلِّي عَلَيْكَ إِذَا نَحْنُ صَلَّيْنَا عَلَيْكَ فِي صَلَاتِنَا؟

(٢٥٠) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا تَشَهَّدَ أَحَدُكُمْ فَلْيَسْتَعِذْ بِاللَّهِ مِنْ أَرْبَعٍ، يَقُولُ: اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَالِ». مُتَّفَقٌ عَلَيْهِ، وَفِي رِوَايَةٍ لِمُسْلِمٍ: إِذَا فَرَّغَ أَحَدُكُمْ مِنَ التَّشَهُّدِ الْأَخِيرِ.

248. Narrated Fadâla bin 'Ubaid^[1] صلى الله عليه وسلم Allâh's Messenger heard a man supplicating during his prayer. He did not praise Allâh, nor did he invoke blessings on the Prophet صلى الله عليه وسلم. He said, "He made haste." He then called him and said, "When any of you prays, he should begin with the glorification of his *Rabb* (Lord) and praise Him; he should then invoke blessings on the Prophet صلى الله عليه وسلم; thereafter he should supplicate Allâh for anything he wishes." [Ahmad and *Ath-Thalâtha* reported it; *At-Tirmidhi*, *Ibn Hibbân* and *Al-Hâkim* graded it *Sahih* (sound)].

249. Narrated Abû Mas'ûd Al-Ansâri^[2] رضى الله عنه Bashir bin Sa'd^[3] said, "Allâh has commanded us to invoke blessings on you, O Messenger of Allâh! But how should we bless you?" Allâh's Messenger صلى الله عليه وسلم kept quiet and said, "Say:^[4] 'O Allâh, bless Muhammad and the members of his family as You have blessed the members of Ibrâhim's

(٢٤٨) وَعَنْ فَضَالَةَ بْنِ عُبَيْدٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: سَمِعَ رَسُولَ اللَّهِ ﷺ رَجُلًا يَدْعُو فِي صَلَاتِهِ، وَلَمْ يَحْمَدِ اللَّهَ، وَلَمْ يُصَلِّ عَلَى النَّبِيِّ ﷺ، فَقَالَ: عَجَلْ هَذَا، ثُمَّ دَعَاهُ، فَقَالَ: إِذَا صَلَّي أَحَدُكُمْ فَلْيَبْدَأْ بِتَحْمِيدِ رَبِّهِ وَالتَّسْبِيحِ عَلَيْهِ، ثُمَّ يُصَلِّي عَلَى النَّبِيِّ ﷺ، ثُمَّ يَدْعُو بِمَا شَاءَ. رَوَاهُ أَحْمَدُ وَالثَّلَاثَةُ، وَصَحَّحَهُ التِّرْمِذِيُّ وَابْنُ جِبَّانٍ وَالْحَاكِمُ.

(٢٤٩) وَعَنْ أَبِي مَسْعُودٍ الْأَنْصَارِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ بَشِيرُ بْنُ سَعْدٍ: يَا رَسُولَ اللَّهِ! أَمَرَنَا اللَّهُ أَنْ نُصَلِّيَ عَلَيْكَ، فَكَيْفَ نُصَلِّي عَلَيْكَ؟ فَسَكَتَ؟ ثُمَّ قَالَ: «قُولُوا: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ، وَعَلَى آلِ مُحَمَّدٍ، كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ، وَبَارِكْ

[1] Fadâla bin 'Ubaid bin Nâfidh bin Qais is nicknamed Abû Muhammad Al-Ansâri Al-Awsi. He first fought in Uhud and the rest of the latter battles. He took *Bai'at-ur-Ridwân*. He went to Shâm and settled at Damascus and became its *Qadi* appointed by Mu'âwiya when he was going to the battle of *As-Siffin*. He died in the year 56 H.

[2] He is 'Uqba bin 'Amr bin Tha'laba Al-Ansâri Al-Badri who was one of the eminent *Sahâba*. He took part in the second *Aqaba* while young. He settled in Kufa and died there or in Al-Madina after the forties of *Al-Hijra*.

[3] He is Abû An-Nu'mân Bashir bin Sa'd bin Tha'laba bin Al-Jullâs or Al-Khallâs Al-Ansâri Al-Khazraji. He is a *Badri* (fought at Al-Badr) and an *Aqabi* (attended the *Aqaba* agreement). He also attended the battles of Uhud, Al-Khandaq, and the rest of the other important battles. He was killed at 'Ein At-Tamr in the year 13H.

[4] The words of the *Salât* (sending peace and blessing of Allâh on the Prophet صلى الله عليه وسلم) are mentioned differently in different *Ahadith*. There is a word more in a *Hadith* while there is a less in another one.

251. Narrated Abû Bakr As-Siddiq^[1] رَضِيَ اللَّهُ تَعَالَى عَنْهُ: He said to Allâh's Messenger (صلى الله عليه وسلم) "Teach me a supplication to use in my prayer." He (صلى الله عليه وسلم) said, "Say: O Allâh, I have greatly wronged myself, and You alone can forgive sins, so grant me forgiveness from You and have mercy on me, You are the Forgiving and the Merciful One."^[2] [Agreed upon].

252. Narrated Wâ'il bin Hujr رَضِيَ اللَّهُ تَعَالَى عَنْهُ: I prayed with the Prophet (صلى الله عليه وسلم) and he would give the *Taslim* (salutation) to his right side^[3] (saying), "Peace be upon you and the mercy and blessings of Allâh"; and to his left side (saying), "Peace be upon you and the mercy and blessings of Allâh." [Reported by Abû Dâ'ud, with a *Sahih* chain].

253. Narrated Al-Mughira bin Shu'ba رَضِيَ اللَّهُ تَعَالَى عَنْهُ: The Prophet (صلى الله عليه وسلم) used to say after every obligatory prayer: "There is no God but Allâh Alone, Who has no partner. To Him belongs the kingdom, to Him praise is

(٢٥١) وَعَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّهُ قَالَ لِرَسُولِ اللَّهِ ﷺ: عَلِّمْنِي دُعَاءً أَدْعُو بِهِ فِي صَلَاتِي! قَالَ: «قُلْ: اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ». مُتَّفَقٌ عَلَيْهِ.

(٢٥٢) وَعَنْ وَائِلِ بْنِ حُجْرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: صَلَّيْتُ مَعَ النَّبِيِّ ﷺ، فَكَانَ يُسَلِّمُ عَنْ يَمِينِهِ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، وَعَنْ شِمَالِهِ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

(٢٥٣) وَعَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ النَّبِيَّ ﷺ كَانَ يَقُولُ فِي دُبُرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ: «لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ،

seek protection from indebtedness to such a degree? He answered that the person in debt not only tells lies, but also breaks his promises. The calamity of life lies in the ill-fated ending of it (without Faith) and the calamity of death lies in the severity of questioning in the grave.

[1] He is 'Abdullâh bin 'Uthmân Abû Quhâfa bin 'Aamir At-Taimi, the *Khalifa* (successor) of Allâh's Messenger (صلى الله عليه وسلم) and his companion in the cave, the best of all people other than the Prophet (صلى الله عليه وسلم). He was white with curly hair, pleasant and thin. He is famously known and needs no elaboration. He died in Jumada Al-Ukhra of the year 13 H.

[2] This *Hadith* inculcates that a man should always be apologetic of his delinquencies even if he acquires the uppermost level of truthfulness and sincerity.

[3] There are narrations from fifteen Companions of the Prophet (صلى الله عليه وسلم) concerning *Salâm* (*Taslim* — Salutation). Some of them may be graded as "sound", some are "fair" and some are "weak". None of those contains the words "*wa barakâtuhu*". There is only one narration in this regard which is regarded as trustworthy and is acceptable.

due, and He is Omnipotent. O Allâh no one can withhold what You have given, or give what You have withheld and riches cannot avail a wealthy person^[1] against You." [Agreed upon].

254. Narrated Sa'd bin Abi Waqqâs^[2] رَضِيَ اللَّهُ تَعَالَى عَنْهُ: Allâh's Messenger (صلى الله عليه وسلم) used to seek Allâh's protection by invoking this supplication (*Du'a*) at the end of every *Salât* (prayer): "O Allâh, I seek refuge in You from stinginess, I seek refuge in You from cowardice, I seek refuge in You from old geriatric age,^[3] I seek refuge in You from the temptation of the world and I seek refuge in You from the punishment in the grave." [Reported by Al-Bukhârî].

255. Narrated Thaubân رَضِيَ اللَّهُ تَعَالَى عَنْهُ: Whenever Allâh's Messenger (صلى الله عليه وسلم) finished his prayer, he used to say after asking Allâh's forgiveness three times:^[4] "O Allâh, You are peace, and peace comes from You. Blessed are You, O Possessor of

وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، اللَّهُمَّ لَا مَانِعَ لِمَا أَعْطَيْتَ، وَلَا مُعْطِي لِمَا مَنَعْتَ، وَلَا يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ». مُتَّفَقٌ عَلَيْهِ.

(٢٥٤) وَعَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَتَعَوَّذُ بِهِمْ دُبُرَ كُلِّ صَلَاةٍ: «اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْبُخْلِ، وَأَعُوذُ بِكَ مِنَ الْجُبْنِ، وَأَعُوذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ». رَوَاهُ الْبُخَارِيُّ.

(٢٥٥) وَعَنْ ثَوْبَانَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَنْصَرَفَ مِنْ صَلَاتِهِ اسْتَغْفَرَ اللَّهَ ثَلَاثًا، وَقَالَ: «اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، تَبَارَكْتَ يَا ذَا

[1] The Arabic words *الجد منك الجد* mean: If Your approval and intimacy is not there, then all the grandeur, pomp and worldly possessions are useless. In another words: Whatever mundane things (i.e., wealth, progeny, honour and power) are acquired, shall not serve in the matter of salvation. Salvation will be achieved by Your mercy and blessing alone.

[2] He is nicknamed Abû Ishâq bin Mâlik and was a Zuhri and a Qurashi. He was the fifth or the seventh Muslim and one of the ten to whom the entry of Paradise was promised. He is the first man to shoot in the cause of Allâh and participated in all the important battles. He opened 'Iraq for Islâm and his supplications were accepted. He was short, stout and hairy. He died at Al-'Aqiq which is ten miles from Al-Madîna and was carried on the people's shoulders up to Al-Madîna and was buried at Al-Baqi' in the year 55 H.

[3] In Arabic, the words *أرذل العمر* denote that part of age wherein either all or some of the internal and external capabilities of a man get weakened.

[4] Showing repentance and asking for the forgiveness of Allâh right after the completion of a prayer is an indication towards the fact that the prayer offered is not quite worth presenting to the Lord as long as the slave has committed innumerable trespasses and delinquencies.

every (obligatory) prayer: O Allāh, help me to remember You, thank You, and worship You perfectly.” [Ahmad, Abū Dā’ud and An-Nasā’i reported it through a strong chain of narrators].

258. Narrated Abū Umāma^[1] رضى الله صلى الله عليه وسلم Allāh’s Messenger said, “Whoever recites the *Ayāt Al-Kursi*^[2] at the end of every obligatory prayer, nothing but death^[3] will prevent him from entering Paradise.”^[4] An-Nasā’i reported it, and Ibn Hibbān graded it *Sahih* (sound). At-Tabarāni made an addition to it: “And (*Sūrat Al-Ikhlās*)”^[5] رضى الله صلى الله عليه وسلم.

259. Narrated Mālik bin Al-Huwairith رضى الله صلى الله عليه وسلم Allāh’s Messenger said, “Pray as you have seen me praying^[6].” [Reported by Al-Bukhārī].

أَنْ تَقُولَ: اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ، وَشُكْرِكَ، وَحُسْنِ عِبَادَتِكَ». رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالتَّيَّمِيُّ بِسَنَدٍ قَوِيٍّ.

(٢٥٨) وَعَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ دُبُرَ كُلِّ صَلَاةٍ مَكْتُوبَةٍ، لَمْ يَمْنَعْهُ مِنْ دُخُولِ الْجَنَّةِ إِلَّا الْمَوْتُ». رَوَاهُ النَّسَائِيُّ، وَضَحَّحَهُ ابْنُ جِبَّانَ، وَزَادَ فِيهِ الطَّبْرَانِيُّ: «وَقُلُّهُ هُوَ اللَّهُ أَحَدٌ».

(٢٥٩) وَعَنْ مَالِكِ بْنِ الْحُوَيْرِثِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلُّوا كَمَا رَأَيْتُمُونِي أُصَلِّي». رَوَاهُ الْبُخَارِيُّ.

[1] He is Iyās bin Tha’laba Al-Balawi and an ally of Banū Hāritha of the *Ansār*. He is a *Sahābi* and narrated *Ahādith*. He did not take part in Badr for he was nursing his mother.

[2] *Sūrat Al-Baqarah*; Verse No. 255.

[3] It means that he shall enter Paradise immediately after his death, i.e. had death not been a barrier between the person (who recites *Ayāt-al-Kursi*) and the Paradise, he would have entered it in his life itself.

[4] The precedence accorded to *Ayāt-al-Kursi* is due to the fact that it contains the cardinal and qualitative Names of Allāh and that it is descriptive of His Oneness and Uniqueness, which He loves the most. *Surāt Al-Ikhlās* also carries the same attributes.

[5] *Sūrat Al-Ikhlās*; No. 112.

[6] This authentic and great *Hadith* tells us that all the actions and sayings of the Prophet صلى الله عليه وسلم are explanations aiming at directing and ordering us to observe prayers according to the orders given in Qur’ān and *Ahādith* about the performance of *Salāt*. This further proves that one should meticulously follow and thoroughly pursue the ways of the Prophet صلى الله عليه وسلم concerning prayers and each of his actions and utterances as an obligation on him. Therefore, all the actions carried out by the Prophet صلى الله عليه وسلم and all the speech uttered by him during and regarding his prayers are obligatory on us except the ones which are proven to be otherwise by a clear-cut evidence.

glory and honour.”^[1] [Reported by Muslim].

256. Narrated Abū Huraira رضى الله عنه Allāh’s Messenger صلى الله عليه وسلم said, “Whoever glorifies Allāh (by saying *Subhān-Allāh*) after every *Salāt* (prayer)^[2] thirty-three times, and praises Allāh (by saying *Al-hamdu lillāh*) thirty-three times, and exalts Allāh (by saying *Allāhu Akbar*) thirty-three times, those are ninety-nine in all, and says to complete a hundred: *La ilāha ill-Allāhu, wahdahu lā sharīka lahu, lahu-l-mulku wa lahu-l-hamdu, wa Huwa ‘ala kulli shai’in Qadir* (There is no god but Allāh Alone Who has no partner; to Him belongs the kingdom, to Him praise is due, and He is Omnipotent), his sins will be forgiven, even if they are as abundant as the foam of the sea.” [Reported by Muslim]. In another version it is mentioned: “*At-Takbīr* (Allāh is the Most Great) to be thirty-four times.”

257. Narrated Mu’adh bin Jabal رضى الله عنه Allāh’s Messenger صلى الله عليه وسلم told me, “O Mu’adh, I will give you some advice — ‘Never leave the recitation of this supplication after

الْجَلَالِ وَالْإِكْرَامِ». رَوَاهُ مُسْلِمٌ.

(٢٥٦) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ سَبَّحَ اللَّهَ دُبُرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ، وَحَمِدَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ وَكَبَّرَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ، فَبَلَكَ تِسْعَ وَتِسْعُونَ، وَقَالَ تَمَامَ الْمِائَةِ «لَا إِلَهَ إِلَّا اللَّهُ، وَحْدَهُ لَا شَرِيكَ لَهُ، لَهُ الْمُلْكُ، وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ» غُفِرَتْ لَهُ خَطَايَاهُ وَلَوْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ». رَوَاهُ مُسْلِمٌ، وَفِي رَوَايَةٍ أُخْرَى: أَنَّ التَّكْبِيرَ أَرْبَعٌ وَثَلَاثُونَ.

(٢٥٧) وَعَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لَهُ: «أَوْصِيكَ يَا مُعَاذُ: لَا تَدَعَنَّ دُبُرَ كُلِّ صَلَاةٍ

[1] The Prophet صلى الله عليه وسلم showed repentance and asked for the forgiveness of Allāh as an expression of offering thanks to Him as well as imparting an ethical insight to the people, whereas a commoner (an ordinary believer) does the same to atone for the wandering and distracting thoughts he is plagued with during his prayer.

[2] These words represent and epitomise all the good things of this world and the Hereafter. It appears that one should make an utterance of these words (formulae) after each obligatory and non-obligatory prayer, but some scholars have recommended the observance of these formulae after obligatory prayers. Therefore, the propriety of *Du’a* (supplication) after the obligatory prayer is a proven one. What the *Ahādith* do not prove is the observance of a collective and congregational supplication with raised hands. One should only do the same individually by uttering those prescribed devotional formulae.

stood up with him. When he finished the *Salât* (prayer) and the people expected him to do the *Taslim* (salutation), he uttered the *Takbîr* while sitting and made two prostrations before saying the *Taslim*⁽¹⁾ (salutation), then he uttered the *Taslim* (salutation). [Reported by *As-Sab'a* and this is Al-Bukhârî's version]. In the version of Muslim it is mentioned that, "He (صلى الله عليه وسلم) uttered the *Takbîr* for each prostration while sitting and the people prostrated with him to make up for the sitting he had forgotten".

263. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم led us in two *Rak'at* of one of the two, *Zuhr* or *'Asr* prayers, and said the *Taslim* (salutation). He then got up and went towards a piece of wood which was at the front part of the mosque and placed his hands upon it. Abû Bakr and 'Umar were among the people, but they were afraid to speak to him. Then some of the hasty type of people came out and said, "Has the *Salât* (prayer) been shortened?" A man

يَجْلِسُ، فَقَامَ النَّاسُ مَعَهُ، حَتَّى إِذَا قَضَى الصَّلَاةَ، وَانْتَظَرَ النَّاسُ تَسْلِيمَهُ كَبَّرَ وَهُوَ جَالِسٌ، وَسَجَدَ سَجْدَتَيْنِ قَبْلَ أَنْ يُسَلِّمَ، ثُمَّ سَلَّمَ. أَخْرَجَهُ السَّيِّعَةُ، وَهَذَا لَفْظُ الْبُخَارِيِّ. وَفِي رِوَايَةِ لِمُسْلِمٍ: يُكَبِّرُ فِي كُلِّ سَجْدَةٍ وَهُوَ جَالِسٌ، وَسَجَدَ النَّاسُ مَعَهُ، مَكَانَ مَا تَبَيَّنَ مِنَ الْجُلُوسِ.

(٢٦٣) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: صَلَّى النَّبِيُّ ﷺ إِحْدَى صَلَاتَيْ الْعِشِيِّ رَكْعَتَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ قَامَ إِلَى خَشَبَةٍ فِي مَقْدَمِ الْمَسْجِدِ، فَوَضَعَ يَدَهُ عَلَيْهَا وَفِي الْقَوْمِ أَبُو بَكْرٍ وَعُمَرُ، فَهَابَا، أَنْ يُكَلِّمَاهُ، وَخَرَجَ سَرْعَانَ النَّاسُ فَقَالُوا: أَقْصُرَتِ الصَّلَاةُ، وَرَجُلٌ يَدْعُوهُ النَّبِيُّ ﷺ ذَا الْيَدَيْنِ، فَقَالَ: يَا رَسُولَ اللَّهِ! أُنْسِيَتْ أَمْ قَصُرَتْ.

The righteous scholars maintain that the usage of the word *Sahw* for the Prophet صلى الله عليه وسلم is permissible as there are references from several *Ahadith* in this regard. All of the four famous *Imâm* agree that the situations concerning forgetfulness (*Sahw*) for the Prophet صلى الله عليه وسلم are the proven ones. There is no objection to it – neigh they carry several good intentions in their fold (i.e. the forgetfulness of the Prophet صلى الله عليه وسلم).

⁽¹⁾ This *Hadith* tells us that one can atone for leaving the first *Tashahhud* by performing *Sajdat-us-Sahw*. Some of them advocate that it should be performed before *Salâm*, whereas some prefer it to be done after *Salâm*. Both of these situations are proved from the Prophet صلى الله عليه وسلم. The Prophet صلى الله عليه وسلم never specified any hard and fast rule concerning it all through his life. It is mentioned in the book *Nail-ul-Autâr* that if some omission occurs in the prayer the prostration should be performed before *Salâm*, in case of any addition, it should be performed after *Salâm*. Some of the scholars are of the opinion that in view of the documented evidence, the reports concerning prostration before *Salâm* are more sound and proper.

260. Narrated 'Imrân bin Husain رضى الله صلى الله عليه وسلم: Allâh's Messenger said, "Pray standing and if you are unable, pray sitting and if you cannot, pray lying on your side, otherwise pray by signs."⁽¹⁾ [Reported by Al-Bukhârî].

261. Narrated Jâbir رضى الله عنه the saying of the Prophet صلى الله عليه وسلم to a sick person who prayed on a cushion: The Prophet صلى الله عليه وسلم threw it away and said, "Pray on the ground, if you are able to do so; otherwise, pray by gesturing signs and make your prostration lower than your bowing." [Al-Baihaqi reported it through a strong chain of narrators, but Abû Hâtim regarded it as *Mauqûf*].

Chapter 8 SUJUD AS-SAHW⁽²⁾ AND OTHER MATTERS

262. Narrated 'Abdullâh bin Buhaina رضى الله عنه: The Prophet صلى الله عليه وسلم led them in the *Zuhr* prayer, and when he stood up at the end of the first two *Rak'at* and did not sit⁽³⁾, the people

(٢٦٠) وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «صَلِّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ، وَإِلَّا فَأَوْزِمُ». رَوَاهُ الْبُخَارِيُّ.

(٢٦١) وَعَنْ جَابِرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ النَّبِيَّ ﷺ قَالَ لِمَرِيضٍ - صَلَّى عَلَى وَسَادَةٍ، فَرَمَى بِهَا، - وَقَالَ: «صَلِّ عَلَى الْأَرْضِ إِنْ اسْتَطَعْتَ، وَإِلَّا فَأَوْزِمُ إِيْمَاءً، وَاجْعَلْ سُجُودَكَ أَخْفَضَ مِنْ رُكُوعِكَ». رَوَاهُ التَّيْهَقِيُّ بِسَنَدٍ قَوِيٍّ، وَلَكِنْ صَحَّحَ أَبُو حَاتِمٍ وَفَقَهُ.

٨ - بَابُ سُجُودِ السَّهْوِ وَغَيْرِهِ

(٢٦٢) عَنْ عَبْدِ اللَّهِ بْنِ بُهَيْنَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: إِنَّ النَّبِيَّ ﷺ صَلَّى بِهِمُ الظُّهْرَ فَقَامَ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ، وَلَمْ

⁽¹⁾ In case someone, also for a reason other than illness, may not stand upright, it is permissible for him to pray in a sitting posture as one does sometimes during his train journey provided he thoroughly completes the postures of bowing and prostration. If he is not capable to do so due to sickness, he should perform it by way of gestural inclinations. If he intends to prostrate, he should bow his head further afar (a few degrees lower) than he does with the intention of bowing. Such is reported in the next *Hadith* narrated by Jâbir رضى الله عنه.

⁽²⁾ *Sajdat-us-Sahw* (prostration due to forgetfulness) becomes compulsory if someone who is offering a prayer either adds or deletes mistakenly something in it.

⁽³⁾ We must know that the translation of *Sahw* and *Nisyân* is 'forgetfulness' but *Sahw* usually implies over actions, whereas *Nisyân* usually refers to a piece of information. But both of these words are also taken as synonyms of each other. Among the scholars, no one approves of using the word *Nisyân* for the Prophet صلى الله عليه وسلم. Hence the Prophet صلى الله عليه وسلم never ever suffered from woolly-headedness in the matters related to preaching and propagation of Islamic Message. How could he possibly suffer from it while Allâh Almighty is saying: سَتَقْرَأُكَ فَلَا تَنْسَى "We shall make you to recite (the Qur'ân) and you will not forget." (V.87:6)

And in the version of Muslim: “*Asr* prayer”; and in the version of Abû Dâ’ud: “He said, ‘Did *Dhul-Yadain* say the truth?’ Then they said ‘Yes’ with gesture”; and it is found in *Sahihain*, but with the word “*Faqâlu*”; and in another version: “and he did not prostrate till Allâh make certainty to this.”

264. Narrated ‘Imrân bin Husain رضى الله عنه The Prophet صلى الله عليه وسلم led them (the Companions رضى الله عنهم) in prayer and forgot, he then made two prostrations and then said the *Tashahhud* and uttered the *Taslim* (salutation). [Reported by Abû Dâ’ud, and At-Tirmidhi who graded it *Hasan*, and Al-Hâkim who graded it *Sahih* (sound)].

265. Narrated Abû Sa’id Al-Khudri رضى الله عنه Allâh’s Messenger صلى الله عليه وسلم said, “When anyone of you is in doubt about his *Salât* (prayer) and does not know how many he has prayed, three or four (*Rak’at*), he should cast aside his doubt and base his prayer on what he is sure of,^[1] then perform two prostrations before *Taslim* (salutation). If he has prayed five *Rak’at*, they will make his *Salât* (prayer) an even number^[2] for him and if he has prayed exactly four, they

وَفِي رِوَايَةٍ لِمُسْلِمٍ: «صَلَاةُ الْعَصْرِ»
وَلَأَبِي دَاوُدَ: فَقَالَ: أَصَدَقَ ذُو الْيَدَيْنِ؟
فَأَوْمَأُوا أَيْ نَعَمْ. وَهِيَ فِي الصَّحِيحَيْنِ، لَكِنْ
بِلَفْظٍ: «فَقَالُوا». وَفِي رِوَايَةٍ لَهُ: «وَلَمْ يَسْجُدْ
حَتَّى يَقْنَهُ اللَّهُ تَعَالَى ذَلِكَ».

(٢٦٤) وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ
اللَّهُ تَعَالَى عَنْهُمَا أَنَّ النَّبِيَّ ﷺ صَلَّى بِهِمْ فَسَهَا،
فَسَجَدَ سَجْدَتَيْنِ، ثُمَّ تَشَهَّدَ، ثُمَّ سَلَّمَ. رَوَاهُ
أَبُو دَاوُدَ وَالتِّرْمِذِيُّ، وَحَسَنُهُ، وَالْحَاكِمُ، وَصَحَّحَهُ.

(٢٦٥) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ
اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا
شَكَّ أَحَدُكُمْ فِي صَلَاتِهِ فَلَمْ يَدْرِ كَمْ صَلَّى
أَثَلَاثًا أَمْ أَرْبَعًا؟ فَلْيَطْرَحِ الشَّكَّ، وَلْيَنْبَسِ عَلَى
مَا اسْتَيْقَنَ، ثُمَّ يَسْجُدْ سَجْدَتَيْنِ قَبْلَ أَنْ
يُسَلَّمَ، فَإِنْ كَانَ صَلَّى خَمْسًا شَفَعْنَ لَهُ
صَلَاتَهُ، وَإِنْ كَانَ صَلَّى تَمَامًا كَانَتْ تَرْغِيمًا
لِلشَّيْطَانِ». رَوَاهُ مُسْلِمٌ.

^[1] It has two meanings. Firstly, in case of doubt, one should base it on the least number, i.e., in case of being uncertain as to whether one has prayed three or four *Rak’at* should count it as three as this is nearest to certainty. Secondly, one should do according to what he is predominantly sure about. (One may be guided according to his view which preponderantly tilts towards certainty).

^[2] It means that if one has prayed five *Rak’at*, it will become six including *Sajdat-us-Sahw*. It appears from the *Hadith* that one should base it on the least number as the same is nearer to certainty.

whom the Prophet صلى الله عليه وسلم called *Dhul Yadain*^[1] (the long armed) stood up (asking him): “Have you forgotten, O Allâh’s Messenger or has the prayer been shortened?” He said, “I have neither forgotten^[2] nor has it been shortened.” He said, “Indeed you have forgotten.”^[3] He (the Prophet صلى الله عليه وسلم) then prayed the remaining two *Rak’at*, then said the *Taslim* (salutation). He then uttered the *Takbir* and prostrated similar to his normal prostration or longer, then raised up his head and uttered the *Takbir*.^[4] He then prostrated and uttered the *Takbir*, the prostration was similar to his normal prostration or longer, then raised his head and uttered the *Takbir*. [Agreed upon, and it is Bukhârî’s version].

الصَّلَاةُ؟ فَقَالَ: لَمْ أَنْسَ وَلَمْ تُقْصِرْ، قَالَ: بَلَى
قَدْ نَسِيتَ، فَصَلَّى رَكَعَتَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ
كَبَّرَ، فَسَجَدَ مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ
رَأْسَهُ فَكَبَّرَ، ثُمَّ وَضَعَ رَأْسَهُ فَكَبَّرَ، فَسَجَدَ
مِثْلَ سُجُودِهِ أَوْ أَطْوَلَ، ثُمَّ رَفَعَ رَأْسَهُ وَكَبَّرَ.
مُتَّفَقٌ عَلَيْهِ، وَاللَّفْظُ لِلْبُخَارِيِّ.

^[1] He is Al-Khirbaq bin ‘Amr As-Sulami of Banu Sulaim tribe. He died during the caliphate of Mu’âwiya رضى الله عنه. It is also said that he died at Dhi Khashab during the caliphate of ‘Umar رضى الله عنه. He had unusually longer hands, hence he was nicknamed as *Dhul Yadain*.

^[2] According to my knowledge, neither I have suffered from any forgetfulness nor there has been any Divine instruction for the prayer to be shortened. (i.e. I do not quite know).

^[3] The forgetfulness of the Prophet صلى الله عليه وسلم while being in the prayer, despite the fact that he was completely and utterly steeped in a profound state of meditation while supplicating to Allâh the Almighty, may be construed as a prudently befitting measure and was in fact meant all for the good. First of all, it had an educative purpose to instruct the *Ummah* (nation) practically on the matters related to *Sahw* (forgetfulness) as to what its directives are and how to rectify it, in case, someone does face such situations. Secondly, he wanted to instruct the *Ummah* that despite his honour, dignity and his exalted position of being superior to all the creation, he is still a human being and inherits all the human instincts such as eating, drinking, sleeping, waking up, walking around, responding to the call of nature, getting sick and becoming cured, etc. All the above human qualities are to be found in his person. He himself made a mention of this act of prudence, as the same shall follow in the *Hadith* narrated by Ibn Mas’ûd رضى الله عنه.

^[4] This *Hadith* clarifies that in case someone feels certain that he has completed his prayer, performs *Salâm*, gets engaged in a conversation and then suddenly realises his fault by recollection or someone else makes him remember about it, his prayer still remains valid provided he completes it right away.

273. Narrated Zaid bin Thâbit^[1] رضى الله عنه: I recited to the Prophet صلى الله عليه وسلم "An-Najm"^[2] but he did not prostrate in it.^[3] [Agreed upon].

274. Narrated Khâlid bin Ma'dân^[4] رضى الله عنه: *Sûrat Al-Hajj*^[5] has been excelled with two prostrations. [Abû Dâ'ud reported it among *Al-Marâsil*]. Ahmad and At-Tirmidhi reported the above *Hadîth* through a full chain of narrators from 'Uqba bin 'Aamir. They both added, "If anyone does not make two prostrations (when reciting *Sûrat Al-Hajj*), he should not recite them." [The chain of this *Hadîth* is *Da'if*].

275. Narrated 'Umar رضى الله عنه: He said, "O people! We pass in our recitation verses to be prostrated at, so whoever prostrates has done the right thing, and there is no sin upon the one who does not prostrate."^[6]

(٢٧٣) وَعَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَرَأْتُ عَلَى النَّبِيِّ ﷺ النَّجْمَ، فَلَمْ يَسْجُدْ فِيهَا. مُتَّفَقٌ عَلَيْهِ.

(٢٧٤) وَعَنْ خَالِدِ بْنِ مَعْدَانَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: فَضَلْتُ سُورَةَ الْحَجِّ بِسَجْدَتَيْنِ. رَوَاهُ أَبُو دَاوُدَ فِي الْمَرَابِيعِ، وَرَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ مَوْضُوعًا مِنْ حَدِيثِ عُبَيْدِ بْنِ غَابِرٍ، وَزَادَ: «مَنْ لَمْ يَسْجُدْهُمَا فَلَا يَفْرَأْهَا». وَسَنَدُهُ ضَعِيفٌ.

(٢٧٥) وَعَنْ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: يَا أَيُّهَا النَّاسُ! إِنَّا نَمُرُّ بِالسُّجُودِ، فَمَنْ سَجَدَ فَقَدْ أَصَابَ، وَمَنْ لَمْ يَسْجُدْ فَلَا إِثْمَ عَلَيْهِ. رَوَاهُ الْبُخَارِيُّ.

^[1] Zaid bin Thâbit is an Ansâri, a Najjâri and was nicknamed Abû Sa'id or Abû Khârija. He was the best Qur'ân scribe and most knowledgeable in the science of inheritance. He first fought in the battle of Al-Khandaq. He compiled the Qur'ân during the caliphate of Abû Bakr and copied it during the caliphate of 'Uthman. He learnt the Jewish writing in half a month by the order of the Prophet صلى الله عليه وسلم and used to write for him in it, and he used to write and then read it. He died in Al-Madîna in the year 45 H. It was also said that he died in a different year.

^[2] *Sûrat* No. 53.

^[3] This is why the majority of the scholars have regarded *Sajdat-ut-Tilâwa* (prostration made during the Qur'ân recitation) as a *Sunna* (supererogatory) because the Prophet صلى الله عليه وسلم did not observe the said prostrations regularly on all occasions. Sometimes he did, sometimes he did not.

^[4] He is Abu 'Abdullâh Al-Kalâ'i from Hims (in Syria). He was among the prominent and most knowledgeable *Tâbi'i* generation (who came after the *Sahâba*). He said that he met seventy Companions of the Prophet صلى الله عليه وسلم. He died in the year 103H. or 104H. or 108H.

^[5] *Sûrat* No. 22.

^[6] This *Hadîth* is a clear evidence that *Sajdat-ut-Tilâwa* is not a compulsory act. 'Umar رضى الله عنه said so while addressing a gathering of the Companions of the Prophet صلى الله عليه وسلم and none

269. Narrated Thawbân رضى الله عنه: The Prophet صلى الله عليه وسلم said, "There are two prostrations after the *Taslim* (salutation) for each forgetfulness^[1]." [Abû Dâ'ud and Ibn Mâjah reported it through a weak chain of narrators].

270. Narrated Abû Huraira رضى الله عنه: We prostrated with Allâh's Messenger صلى الله عليه وسلم (as he recited these *Surah*)^[2] "When the heaven split asunder"^[3] and "Read in the Name of your Lord."^[4] [Reported by Muslim].

271. Narrated Ibn 'Abbâs رضى الله عنهما: A prostration while reciting *Sûrat Sâd*^[5] is not one of those which are Divinely commanded^[6], but I have seen Allâh's Messenger صلى الله عليه وسلم prostrating while reciting it. [Reported by Al-Bukhârî].

272. Narrated (Ibn 'Abbâs) رضى الله عنهما: The Prophet صلى الله عليه وسلم prostrated in *Sûrat An-Najm*. [Reported by Al-Bukhârî].

(٢٦٩) وَعَنْ ثَوْبَانَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لِكُلِّ سَهْوٍ سَجْدَتَانِ بَعْدَ مَا يُسَلِّمُ». رَوَاهُ أَبُو دَاوُدَ وَابْنُ مَاجَةَ بِسَنَدٍ ضَعِيفٍ.

(٢٧٠) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: سَجَدْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي «إِذَا السَّمَاءُ انشَقَّتْ» وَ«اقْرَأْ بِاسْمِ رَبِّكَ». رَوَاهُ مُسْلِمٌ.

(٢٧١) وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: (ص) لَيْسَتْ مِنْ عَزَائِمِ السُّجُودِ، وَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَسْجُدُ فِيهَا. رَوَاهُ الْبُخَارِيُّ.

(٢٧٢) وَعَنْهُ أَنَّ النَّبِيَّ ﷺ سَجَدَ بِالنَّجْمِ. رَوَاهُ الْبُخَارِيُّ.

^[1] The *Hadîth* does not imply that if one commits two or four lapses, he must observe two *Sajdat-us-Sahw* for each one of his lapses. It only implies that irrespective of the number and nature of the lapses one has committed, just two prostrations suffice to atone for all of them.

^[2] Whether *Sajdat-ut-Tilâwa* (prostration during the Qur'ân recitation) falls within the category of *Mashru'* (legitimate), *Sunna* (supererogatory) or *Wâjib* (compulsory); the majority of the scholars state it as *Sunna*, where as Imâm Abû Hanîfa maintains that the same is *Wâjib*. There is also a difference of opinion among scholars as to whether or not one need to be in a state of ritual purity to observe this prostration.

^[3] *Sûrat* No. 84.

^[4] *Sûrat* No. 96.

^[5] *Sûrat* No. 38.

^[6] According to some of the *Imâm*, this is compulsory just like other prostrations. This *Hadîth* only implies that this has not been decreed as an act of worship, but the same is acted upon as a reminder of the deed practised by the Prophet Dâ'ud (David) عليه السلام.

[Ahmad reported it and Al-Hâkim graded it *Sahih* (sound)].

279. Narrated Al-Barâ' bin 'Azib رضي الله عنه: The Prophet صلى الله عليه وسلم sent 'Ali to Yemen. The narrator mentioned the complete *Hadith*^[1]. He said, "Ali sent a letter regarding their (the people of Yemen) acceptance of Islâm. When Allâh's Messenger صلى الله عليه وسلم read the letter, he prostrated in gratitude^[2] to Allâh the Most High for that." [Reported by Al-Baihaqi and its origin is found in *Sahih Al-Bukhârî*].

Chapter 9

VOLUNTARY PRAYER

280. Narrated Rabi'a bin Ka'b Al-Aslami^[3] رضي الله عنه: The Prophet صلى الله عليه وسلم said to me, "Ask." I said, "I ask your company in Paradise." He replied, "Anything else?" I said, "That is all." He said, "Then help me to achieve this for you by devoting yourself^[4] often to prostration.^[5]" [Reported by Muslim].^[6]

^[1] It is so reported that 'Ali رضي الله عنه came to Yemen along with 300 of his men. He invited them (the Yemenites) to Islâm. In response to his invitation, the Yemenites attacked them with arrows. 'Ali رضي الله عنه also delivered a counterattack on them and as a result of it, 20 of their eminent activists were killed. There ensued a rift among the later, and they ran away from the battlefield. They were invited to Islâm once again which they accepted. 'Ali رضي الله عنه met the Prophet صلى الله عليه وسلم in Makka during *Hajj* days, the same year, after his safe return from this mission.

^[2] It comprises an answer to those who do not recognise the proven validity of *Sajdat-ush-Shukr* (thanksgiving prostration).

^[3] His *Kunya* is Abû Firâs Al-Madani. He was a *Sahabi* and from the Companions of *Suffa*. He was a servant of Allâh's Messenger and used to serve and accompany him in journeys and at the home. He died in the year 63H.

^[4] This tells us that if someone intends to acquire close proximity to Allâh and his Prophet صلى الله عليه وسلم, it is imperative on him to offer *Nawafil* (voluntary prayers) in abundance.

(٢٧٩) وَعَنْ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا أَنَّ النَّبِيَّ ﷺ بَعَثَ عَلِيًّا إِلَى الْيَمَنِ، فَذَكَرَ الْحَدِيثَ. قَالَ: فَكُتِبَ عَلَيَّ بِإِسْلَامِهِمْ، فَلَمَّا قَرَأَ رَسُولُ اللَّهِ ﷺ الْكِتَابَ خَرَّ سَاجِدًا، شُكْرًا لِلَّهِ عَلَى ذَلِكَ. رَوَاهُ الْبَيْهَقِيُّ، وَأَصْلُهُ فِي الْبُخَارِيِّ.

٩ - بَابُ صَلَاةِ التَّطَوُّعِ

(٢٨٠) عَنْ رَبِيعَةَ بْنِ كَعْبٍ الْأَسْلَمِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ لِيَ النَّبِيُّ ﷺ: «سَلْ»، فَقُلْتُ: أَسْأَلُكَ مُرَافَقَتَكَ فِي الْجَنَّةِ، فَقَالَ: «أَوْ غَيْرَ ذَلِكَ؟» فَقُلْتُ: هُوَ ذَاكَ، قَالَ: «فَاعْبُدْنِي عَلَى نَفْسِكَ بِكَثْرَةِ السُّجُودِ». رَوَاهُ مُسْلِمٌ.

[Al-Bukhârî reported it] and added, 'Allâh the Most High has not made the prostration (of recitation) compulsory, unless one wishes so.' [This *Hadith* is in the *Muwatta'* of Imâm Mâlik].

276. Narrated Ibn 'Umar رضي الله عنهما: The Prophet صلى الله عليه وسلم used to recite the Qur'ân to us, and when he came to a place where a prostration should be made, he uttered the *Takbîr* and prostrated and we prostrated with him.^[1] [Reported by Abû Dâ'ud through a weak chain].

277. Narrated Abû Bakra رضي الله عنه: Whenever the Prophet صلى الله عليه وسلم received a matter which pleased him he used to prostrate to Allâh. [Reported by *Al-Khamsa* except *An-Nasâ'i*].

278. Narrated 'Abdur-Rahmân bin 'Auf^[2] رضي الله عنه: The Prophet صلى الله عليه وسلم prostrated and prolonged the *Sajda*, he then raised his head and said, "Jibrael (Gabriel) had come and given me glad tidings, thereafter I prostrated in gratitude to Allâh."

وَفِيهِ: إِنَّ اللَّهَ تَعَالَى لَمْ يَجْعَلِ السُّجُودَ إِلَّا أَنْ يَشَاءَ. وَهُوَ فِي الْمُوطَأِ.

(٢٧٦) وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ عَلَيْنَا الْقُرْآنَ، فَإِذَا مَرَّ بِالسُّجُودِ كَبَّرَ وَسَجَدَ، وَسَجَدْنَا مَعَهُ. رَوَاهُ أَبُو دَاوُدَ بِسَنَدٍ فِيهِ لَيْشٌ.

(٢٧٧) وَعَنْ أَبِي بَكْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا جَاءَهُ أَمْرٌ يَسُرُّهُ خَرَّ سَاجِدًا لِلَّهِ. رَوَاهُ الْخَمِيسَةُ إِلَّا النَّسَائِيَّ.

(٢٧٨) وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: سَجَدَ النَّبِيُّ ﷺ فَأَطَالَ السُّجُودَ، ثُمَّ رَفَعَ رَأْسَهُ وَقَالَ: إِنَّ جِبْرِيلَ أَتَانِي، فَبَشَّرَنِي، فَسَجَدْتُ لِلَّهِ شُكْرًا. رَوَاهُ أَحْمَدُ، وَضَحَّحَهُ الْحَاكِمُ.

of them uttered a word about it which in turn proved that they maintained a collective silence in regard to this matter.

^[1] This tells us that the prostration is obligatory on both the reciter and the listener on the condition that they are offering a prayer. The same also applies to *Sajdat-ut-Tilâwa* (prostration during the recitation) and *Sajdat-ush-Shukr* (prostration to express thanks).

^[2] He is called Abû Muhammad Az-Zuhri Al-Qurashi. He became a Muslim early and migrated twice to Abyssinia (Ethiopia). He took part in Badr and all the major battles. He is one of the ten promised to enter Paradise, and one of the six 'Umar رضي الله عنه had selected to appoint a *Khalifa* (caliph) after him. He gave four thousand and then forty thousand Dinar, and then five hundred loaded horses, and then five hundred camels as *Sadaqa*, during the lifetime of the Prophet صلى الله عليه وسلم. He left a will of a garden valued at four hundred thousand for 'the Mothers of the Believers'. He died in the year 34 H. and was buried in Al-Baqi'.

283. Narrated ('Aisha) رضي الله عنها: The Prophet صلى الله عليه وسلم was never more particular about offering the two (optional) *Rak'at* at dawn than offering any of the other optional prayers. [Agreed upon].

In the version of Muslim, it is mentioned: "The two *Rak'at* at dawn are better than this world and what it contains."

284. Narrated Umm Habiba^[1] رضي الله عنها the Mother of the Believers: She heard Allāh's Messenger صلى الله عليه وسلم say, "Whoever prays twelve (voluntary) *Rak'at* in a day and a night, a house will be built for him in Paradise with them (the *Rak'at*)." [Reported by Muslim]. In another version, it is mentioned: "Voluntarily".

At-Tirmidhi reported the same and added: "four *Rak'at* before *Zuhr* and two *Rak'at* after it and two *Rak'at* after *Maghrib* and two after *Ishā'* and two *Rak'at* before the *Fajr* prayer."

And in the version of *Al-Khamsa*, by her ('Aisha رضي الله عنها): "Whoever prays regularly four *Rak'at* before and four *Rak'at* after the *Zuhr* prayer, Allāh will forbid for him Hell-fire."

285. Narrated Ibn 'Umar رضي الله عنهما: Allāh's Messenger صلى الله عليه وسلم said, "May Allāh have mercy on a person

(٢٨٣) وَعَنْهَا رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: لَمْ يَكُنِ النَّبِيُّ ﷺ عَلَى شَيْءٍ مِّنَ التَّوَافِلِ أَشَدَّ تَعَاهُدًا مِنْهُ عَلَى رَكْعَتَيِ الْفَجْرِ. مُتَّفَقٌ عَلَيْهِ.

وَلِمُسْلِمٍ: «رَكْعَتَا الْفَجْرِ خَيْرٌ مِّنَ الدُّنْيَا وَمَا فِيهَا».

(٢٨٤) وَعَنْ أُمِّ حَبِيبَةَ أُمِّ الْمُؤْمِنِينَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ صَلَّى اثْنَتَيْ عَشْرَةَ رَكْعَةً فِي يَوْمٍ وَلَيْلَةٍ بُنِيَ لَهُ بِهِنَّ بَيْتٌ فِي الْجَنَّةِ». رَوَاهُ مُسْلِمٌ، وَفِي رِوَايَةٍ: «نَطْرَعًا».

وَلِلتِّرْمِذِيِّ نَحْوُهُ وَزَادَ: أَرْبَعًا قَبْلَ الظُّهْرِ، وَرَكْعَتَيْنِ بَعْدَهَا، وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ، وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ وَرَكْعَتَيْنِ قَبْلَ صَلَاةِ الْفَجْرِ.

وَلِلْخَمْسَةِ عَنْهَا: «مَنْ حَافَظَ عَلَى أَرْبَعٍ قَبْلَ الظُّهْرِ، وَأَرْبَعٍ بَعْدَهَا، حَرَّمَ اللَّهُ تَعَالَى عَلَى النَّارِ».

(٢٨٥) وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَجِمَ

281. Narrated Ibn 'Umar رضي الله عنهما: I mastered from the Prophet صلى الله عليه وسلم ten (voluntary) *Rak'at* — two *Rak'at* before the *Zuhr* prayer and two after it; two *Rak'at* after *Maghrib* prayer in his house, and two *Rak'at* after *Ishā'* prayer in his house, and two *Rak'at* before the *Fajr* prayer. [Agreed upon]. Another version of both (Al-Bukhāri and Muslim) has: 'two *Rak'at* after *Jumu'a* prayer in his house.'

And in the version of Muslim: 'He never prayed after day break except two light *Rak'at*.'

282. Narrated 'Aisha رضي الله عنها: The Prophet صلى الله عليه وسلم never left four *Rak'at* before the *Zuhr* prayer, and two *Rak'at* before the *Fajr* prayer^[1]. [Reported by Al-Bukhāri].

(٢٨١) وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: حَفِظْتُ مِنَ النَّبِيِّ ﷺ عَشْرَ رَكْعَاتٍ: رَكْعَتَيْنِ قَبْلَ الظُّهْرِ، وَرَكْعَتَيْنِ بَعْدَهَا، وَرَكْعَتَيْنِ بَعْدَ الْمَغْرِبِ فِي بَيْتِهِ، وَرَكْعَتَيْنِ بَعْدَ الْعِشَاءِ فِي بَيْتِهِ، وَرَكْعَتَيْنِ قَبْلَ الصُّبْحِ. مُتَّفَقٌ عَلَيْهِ. وَفِي رِوَايَةٍ لَّهُمَا: وَرَكْعَتَيْنِ بَعْدَ الْجُمُعَةِ فِي بَيْتِهِ.

وَلِمُسْلِمٍ: كَانَ إِذَا طَلَعَ الْفَجْرُ لَا يُصَلِّي إِلَّا رَكْعَتَيْنِ خِفِيفَتَيْنِ.

(٢٨٢) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا أَنَّ النَّبِيَّ ﷺ كَانَ لَا يَدْعُ أَرْبَعًا قَبْلَ الظُّهْرِ، وَرَكْعَتَيْنِ قَبْلَ الْغَدَاةِ. رَوَاهُ الْبُخَارِيُّ.

[5] This *Hadith* contains an evidence for those who deem the prostration to be the very best amongst the rest of the constituents of *Salāt*.

[6] The meaning of the *Hadith* is, "I pray to Allāh to give you what you're asking for, and I will ask Him to give you, but since it is a big thing to ask for, you have to offer a lot of voluntary prayers so that my prayer becomes acceptable".

[7] This *Hadith* tells us about four *Rak'a* which are to be performed as *Sunna* (supererogatory) before the *Fard* (obligatory) ones in the *Zuhr* (noon prayer). It has earlier been mentioned through the reference of 'Abdullāh bin 'Umar رضي الله عنهما that there are two *Rak'at* to be offered prior to the obligatory prayer. As an elaboration concerning the applied situation, it is stated that he (صلى الله عليه وسلم) used to pray four *Rak'at* at home as an act of deference to the opening of the gates of the heavens, and two *Rak'at* *Sunna* in the mosque. Some maintain that he (صلى الله عليه وسلم) prayed four *Rak'at* at home and as to the two *Rak'at*, which he used to offer in the mosque, these were none other than the *Tahiyat-ul-Masjid* (mosque greeting prayer). Some of them observe that both of them are *Sunna* of the *Zuhr* (noon) prayer and that the Prophet صلى الله عليه وسلم sometimes prayed four and sometimes prayed two only. Both are correct, but however, the four are preferable to the two. There is no difference of opinion regarding the two *Rak'at* of *Fajr* (morning) prayer as they are graded as *Sunnat Mu'akkada* (restrictive - a *Sunna* offered regularly by the Prophet صلى الله عليه وسلم). The Prophet صلى الله عليه وسلم is not reported to leave them during his journeys too, and therefore it is binding on a traveller to never ever shun the *Witr* of night and likewise the *Sunna* of the morning prayer.

[1] She is called Ramla bint Abū Sufyān and sister of Mu'āwiya. She became a Muslim long ago, migrated to Abyssinia (Ethiopia), and her husband 'Ubaidullāh bin Jahsh became a Christian and died there. Then Allāh's Messenger صلى الله عليه وسلم married her in the year 7H. while she was there, then she came to Al-Madīna with the migrants to Abyssinia (Ethiopia). She died in the year 42H. or 44 H. or 50 H.

287. Narrated 'Aisha رضي الله عنها: The Prophet صلى الله عليه وسلم used to make the two (voluntary) *Rak'at* before the *Fajr* prayer so short that I would wonder whether he recited *Al-Fatiha* (or not). [Agreed upon].

288. Narrated Abû Huraira رضي الله عنه: The Prophet صلى الله عليه وسلم recited *Sûrat Al-Kâfirûn*,^[1] and *Sûrat Al-Ikhlâs*^[2] in the two (voluntary) *Rak'at* of the *Fajr* (prayer). [Reported by Muslim].

289. Narrated 'Aisha رضي الله عنها: The Prophet صلى الله عليه وسلم used to lie down on his right side^[3], after praying the two (voluntary) *Fajr* prayer. [Reported by Al-Bukhârî].

290. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "If any of you prays the two *Rak'at* before the dawn prayer, he should lie on his right side." [Reported by Ahmad, Abû Dâ'ud and At-Tirmidhi, the latter graded it *Sahih* (sound)].

291. Narrated Ibn 'Umar رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم said, "The (voluntary) night prayers are two *Rak'at* at two *Rak'at*, and if one

(٢٨٧) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ يُخَفِّفُ الرُّكْعَتَيْنِ اللَّتَيْنِ قَبْلَ صَلَاةِ الصُّبْحِ، حَتَّى إِنِّي أَقُولُ: أَفَرَأَ بِأَمِّ الْكِتَابِ؟ مُتَّفَقٌ عَلَيْهِ.

(٢٨٨) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ النَّبِيَّ ﷺ قَرَأَ فِي رُكْعَتَيِ الْفَجْرِ «قُلْ يَا أَيُّهَا الْكَافِرُونَ» وَ «قُلْ هُوَ اللَّهُ أَحَدٌ». رَوَاهُ مُسْلِمٌ.

(٢٨٩) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: كَانَ النَّبِيُّ ﷺ إِذَا صَلَّى رُكْعَتَيِ الْفَجْرِ اضْطَجَعَ عَلَى شِقِّهِ الْأَيْمَنِ. رَوَاهُ الْبُخَارِيُّ.

(٢٩٠) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا صَلَّى أَحَدُكُمْ الرُّكْعَتَيْنِ قَبْلَ صَلَاةِ الصُّبْحِ فَلْيُضْطَجِعْ عَلَى جَنْبِهِ الْأَيْمَنِ». رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ، وَصَحَّحَهُ.

(٢٩١) وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى، فَإِذَا خَشِيَ أَحَدُكُمْ

who prays four *Rak'at* before the *Asr* prayer."^[1] [Reported by Ahmad, Abû Dâ'ud and At-Tirmidhi and the latter graded it *Hasan* (fair). Also reported by Ibn Khuzaima who graded it *Sahih* (sound)].

286. Narrated 'Abdullâh bin Mughaffal Al-Muzani^[2] رضي الله عنه: The Prophet صلى الله عليه وسلم said, "Pray before *Maghrib*, pray before *Maghrib*"^[3] then he said at the third time, "Whoever wishes (to)". He said so, because he did not like the people to take it as a *Sunna*.^[4] [Reported by Al-Bukhârî].

And in the version of Ibn Hibbân: "The Prophet صلى الله عليه وسلم prayed two *Rak'at* before the *Maghrib* (prayer)."

In the version of Muslim by Anas رضي الله عنه he said, "We used to pray two *Rak'at* after sunset and the Prophet صلى الله عليه وسلم used to see us, but he neither commanded nor forbade us."

اللَّهُ أَمَرًا صَلَّى أَرْبَعًا قَبْلَ الْعَصْرِ». رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ، وَحَسَنَهُ، وَابْنُ حُرَيْمَةَ، وَصَحَّحَهُ.

(٢٨٦) وَعَنْ عَبْدِ اللَّهِ بْنِ مُغَفَّلٍ الْمُزَنِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «صَلُّوا قَبْلَ الْمَغْرِبِ، صَلُّوا قَبْلَ الْمَغْرِبِ»، ثُمَّ قَالَ فِي الثَّلَاثَةِ: لِمَنْ شَاءَ، كَرَاهِيَةً أَنْ يَتَّخِذَهَا النَّاسُ سُنَّةً. رَوَاهُ الْبُخَارِيُّ.

وَفِي رِوَايَةٍ لِابْنِ حِبَّانَ: أَنَّ النَّبِيَّ ﷺ صَلَّى قَبْلَ الْمَغْرِبِ رُكْعَتَيْنِ.

وَلِمُسْلِمٍ عَنْ أَنَسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: كُنَّا نُصَلِّي رُكْعَتَيْنِ بَعْدَ غُرُوبِ الشَّمْسِ، وَكَانَ النَّبِيُّ ﷺ يَرَانَا، فَلَمْ يَأْمُرْنَا، وَلَمْ يَنْهَنَا.

[1] This *Hadith* tells us that the practice of the four *Rak'at* being offered before *Asr* (afternoon) prayer also existed. If someone offers them, shall accrue reward and virtue to his credit, and if not, there is no blame on him.

[2] He was among *Ashâb Ash-Shajara* (who took oath to defend the religion against Quraish at Al-Hudaibiya). He settled at Al-Madina then at Basra. He was among the ten sent by 'Umar to Basra to teach the people the religion. He died in the year 60 H.

[3] There is a difference of opinion among the scholars concerning the preferability of the two *Rak'at* prior to the *Maghrib* (evening) prayer. The ones who are affirmative about the validity, infer their evidence from *Sahihain* (Bukhârî and Muslim); and the ones who reject them, make their comparison to the *Hadith* by Abû Dâ'ud to the effect that while 'Abdullâh bin 'Umar رضي الله عنهما was asked about the two *Rak'at* before the *Maghrib* prayer, he answered that he never saw anyone offering the same during the lifetime of the Prophet صلى الله عليه وسلم. The fact is that their authenticity is proven but they are not to be considered as *Sunnat -Mu'akkada* (restrictive one). Because Anas رضي الله عنه, the narrator of the Prophet's *Ahadith* reported: "Whenever the Prophet صلى الله عليه وسلم saw us offering them, he neither ordered us to offer them necessarily nor he instructed us to refrain from them." It is thus deduced that one can offer them in case there is still sometime left for the congregational prayer, but it is improper to delay prayers because of them.

[4] This *Hadith* tells us that the validity and propriety of those two *Rak'at* prior to *Maghrib* prayer is proven.

[1] *Sûrat* No. 109.

[2] *Sûrat* No. 112.

[3] There is a difference of opinion among the scholars concerning this which is of a unique kind. Some regard the act of lying down as *Wâjib* (compulsory) some see it as *Sunna* (supererogatory), whereas others observe the same as *Mustahab* (desirable or preferable). According to Imâm Nawawi's view, it is *Sunna* which does stand to reason too. As to the report stating to the non-compliance of Ibn 'Umar رضي الله عنهما with the said *Sunna*, it is due to its being related to the mosque. The Prophet صلى الله عليه وسلم used to lie down in his house only. Both the acts of offering the two *Rak'at* in the mosque and lying down there on the part of the Prophet صلى الله عليه وسلم are not approved.

him do so.^[1] [Reported by *Al-Arba'a* except At-Tirmidhi. And Ibn Hibbân graded it *Sahih* (sound) and An-Nasâ'i preponderated it as *Mawqûf* (untraceable)].

294. Narrated 'Ali bin Abû Tâlib رضى الله عنه: The *Witr* prayer is not obligatory as the prescribed prayer is, but it is a *Sunna* which was sanctioned by Allâh's Messenger صلى الله عليه وسلم. [At-Tirmidhi and An-Nasâ'i reported it, who graded it *Hasan*. Al-Hâkim graded it *Sahih* (sound)].

295. Narrated Jâbir رضى الله عنه Allâh's Messenger صلى الله عليه وسلم prayed during the month of Ramadân. Then they (the *Sahâba*) waited for him on the following night, but he did not come out and he said; "I feared that^[2] the *Witr* (prayer) might be prescribed^[3] for you." [Reported by Ibn Hibbân].

296. Narrated Khârija bin Hudhâfa^[4] رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم

فَلْيَفْعَلْ». رَوَاهُ الْأَرْبَعَةُ إِلَّا التِّرْمِذِيُّ، وَصَحَّحَهُ ابْنُ جِبَانَ، وَرَجَّحَ النَّسَائِيُّ وَفَقَهُ.

(٢٩٤) وَعَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: لَيْسَ الْوَيْتْرُ بِحَتْمٍ كَهَيْئَةِ الْمَكْتُوبَةِ، وَلَكِنْ سُنَّةٌ سَنَّهَا رَسُولُ اللَّهِ ﷺ. رَوَاهُ النَّسَائِيُّ وَالتِّرْمِذِيُّ وَحَسَنَهُ، وَالْحَاكِمُ وَصَحَّحَهُ.

(٢٩٥) وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَامَ فِي شَهْرِ رَمَضَانَ، ثُمَّ انْظَرَوْهُ مِنَ الْقَابِلَةِ فَلَمْ يَخْرُجْ، وَقَالَ: إِنِّي خَشِيتُ أَنْ يُكْتَبَ عَلَيْكُمُ الْوَيْتْرُ. رَوَاهُ ابْنُ جِبَانَ.

(٢٩٦) وَعَنْ خَارِجَةَ بِنْتِ حُذَافَةَ رَضِيَ

fears that the dawn prayer is due, he should then offer one *Rak'at* which will make an odd number what he has been praying." [Agreed upon]. The *Khamisa* reported a version graded *Sahih* by Ibn Hibbân to the effect: "the (voluntary) day and night prayers are two *Rak'at* two *Rak'at*." An-Nasâ'i said, "This is a mistake^[1]."^[2]

292. Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "The most excellent prayer after that which is obligatory is the (late voluntary) night prayer." [Reported by Muslim].

293. Narrated Abû Ayûb Al-Ansârî رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "*Al-Witr* prayer is a duty upon every Muslim,^[3] so whoever likes to offer it with five *Rak'at* let him do so and whoever likes to offer it with three let him do so, and whoever likes to offer it with one let

الصُّبْحِ صَلَّى رَكْعَةً وَاحِدَةً، تُؤْتِرُ لَهُ مَا قَدْ صَلَّى». مُتَّفَقٌ عَلَيْهِ، وَلِلْخَمْسَةِ - وَصَحَّحَهُ ابْنُ جِبَانَ - يَلْفِظُ «صَلَاةُ اللَّيْلِ وَالنَّهَارِ مَثْنَى مَثْنَى». وَقَالَ النَّسَائِيُّ: هَذَا خَطَأٌ.

(٢٩٢) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَفْضَلُ الصَّلَاةِ بَعْدَ الْفَرِيضَةِ، صَلَاةُ اللَّيْلِ». أَخْرَجَهُ مُسْلِمٌ.

(٢٩٣) وَعَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْوَيْتْرُ حَقٌّ عَلَى كُلِّ مُسْلِمٍ، مَنْ أَحَبَّ أَنْ يُؤْتِرَ بِخَمْسٍ فَلْيَفْعَلْ، وَمَنْ أَحَبَّ أَنْ يُؤْتِرَ بِثَلَاثٍ فَلْيَفْعَلْ، وَمَنْ أَحَبَّ أَنْ يُؤْتِرَ بِوَاحِدَةٍ

[1] Nasâ'i states that the words صلاة الليل مثنى مثنى *Salât-ul-Lail mathna, mathna* (the night prayer is two *Rak'at* two *Rak'at*) are correct, but the words صلاة الليل والنهار مثنى مثنى (the prayer of the night time and day time are two *Rak'at* two *Rak'at*) are incorrect, i.e. the addition of the word والنهار (*wan-Nahâr*) is considered to be an excess and thus erroneous (according to the view of Imâm Nasâ'i).

[2] The point of view of Imâm Nasâ'i concerning this narration and declaring it to be incorrect is insubstantial and lacking authenticity since Baihaqi declares it as correct. Furthermore, Imâm Muslim, by drawing on the authority of 'Ali bin 'Abdullâh Bâriqi, (the narrator of the *Ahadith* of the Prophet صلى الله عليه وسلم) accorded it more of the credibility and trustworthiness by approving it. Imâm Bukhârî has reported eight *Ahadith* in this regard, all of which are supportive of it. However, irrespective of the fact whether they are to be offered during the day or night, it is preferable to offer the *Nawâfil* in two *Rak'at* prayers and it is also permissible to offer in four *Rak'at* prayers.

[3] This *Hadith* informs us that the offering of *Witr* is compulsory. The *Ahnâf* (followers of Imâm Abû Hanîfa) follow the same school of thought. The rest of the *Imâm* and majority of the scholars regard the same as *Sunna*. Hence the next *Hadith*, which is stronger in terms of chain of transmitters, approves it.

[1] According to reports, the number of *Rak'at* in *Witr* vary from one to eleven. Some scholars accord their preference to three *Rak'at*. Majority of the Companions (of the Prophet صلى الله عليه وسلم), their followers, Imâm Shafi'i, Imâm Ahmad and Imâm Malik recognise and prefer only one *Rak'a*.

[2] According to this *Hadith*, the Prophet صلى الله عليه وسلم led the *Tarâwih* prayer in congregation three nights in his whole life and the regular observance of the same during the whole month started later on in the time of the Caliph 'Umar رضى الله عنه.

[3] This *Hadith* describes the prayer of *Tarâwih* as *Witr* and the maximum number of *Witr Rak'at* is eleven. Be it known that the number of *Tarâwih* is also eleven *Rak'at*. It is reported from 'Aisha رضى الله عنها that the Prophet صلى الله عليه وسلم did not offer more than eleven *Rak'at* during Ramadân and as well as in regular days. 'Umar رضى الله عنه ordered Ubai bin Ka'b to lead eight *Rak'at*. It can thus, at the most, be said that people offered 20 *Rak'at* also during the days of 'Umar رضى الله عنه (provided that too is proven by chain of transmitters); but there is no traceable sound *Hadith* verifying the validity of twenty *Rak'at* of *Tarâwih*.

[4] He is a Qurashi, and an 'Adawi, who was equalled with one thousand horsemen. 'Amr bin Al-'Aas رضى الله عنه appealed to 'Umar bin Al-Khattab رضى الله عنه to send him three thousand horsemen, but he sent him three men who are: Az-Zubair bin Al-'Awwâm, Al-Miqdâd bin Al-Aswad and Kharija. He became a *Qadi* in Egypt for 'Amr bin Al-'Aas and was killed

298. Narrated 'Aisha رضى الله عنها: Allāh's Messenger صلى الله عليه وسلم did not offer more than eleven (voluntary) *Rak'at* during Ramadān and during other than Ramadān. He offered four *Rak'at*, what can be said about their beauty and length. Again he would pray four *Rak'at*, what can be said about their beauty and length. Then he would pray three (*Rak'at* of *Witr*). 'Aisha رضى الله عنها said, "I said, O Allāh's Messenger will you sleep before you pray *Witr*?" He said, "O 'Aisha my eyes sleep, but my heart does not sleep." [Agreed upon].

And in the version of Al-Bukhārī and Muslim, ('Aisha) رضى الله عنها narrated: "He used to pray ten *Rak'at* prayer, and making it *Witr* by one *Rak'at*, and he used to pray two *Rak'at* prayer of *Fajr*, so that became thirteen^[1] *Rak'at*."

299. Narrated ('Aisha) رضى الله عنها: Allāh's Messenger صلى الله عليه وسلم used to pray thirteen *Rak'at* during the night, offering a *Witr* out of that with five and sitting only during the last of them. [Agreed upon].

300. Narrated ('Aisha) رضى الله عنها: Allāh's Messenger صلى الله عليه وسلم offered *Witr* prayer at different nights at various hours, extending (from the *Ishā* prayer) up to the last hour of the night. [Agreed upon].

(٢٩٨) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: مَا كَانَ رَسُولُ اللَّهِ ﷺ يَزِيدُ فِي رَمَضَانَ وَلَا فِي غَيْرِهِ عَلَى إِحْدَى عَشْرَةِ رَكْعَةٍ، يُصَلِّي أَرْبَعًا، فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي أَرْبَعًا، فَلَا تَسْأَلُ عَنْ حُسْنِهِنَّ وَطُولِهِنَّ، ثُمَّ يُصَلِّي ثَلَاثًا، قَالَتْ عَائِشَةُ فَقُلْتُ: يَا رَسُولَ اللَّهِ أَتَنَامُ قَبْلَ أَنْ تُؤْتِرَ؟ قَالَ: يَا عَائِشَةُ إِنَّ عَيْنَيَّ تَنَامَانِ، وَلَا يَنَامُ قَلْبِي. مُتَّفَقٌ عَلَيْهِ.

وَفِي رِوَايَةٍ لَهُمَا عَنْهَا رَضِيَ اللَّهُ تَعَالَى عَنْهَا كَانَ يُصَلِّي مِنَ اللَّيْلِ عَشْرَ رَكْعَاتٍ، وَيُؤْتِرُ بِسَجْدَةٍ، وَيَرْكَعُ رَكْعَتِي الْفَجْرِ، فَيَلْكَ ثَلَاثَ عَشْرَةٍ.

(٢٩٩) وَعَنْهَا رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي مِنَ اللَّيْلِ ثَلَاثَ عَشْرَةِ رَكْعَةٍ، يُؤْتِرُ مِنْ ذَلِكَ بِخَمْسٍ، لَا يَجْلِسُ فِي شَيْءٍ إِلَّا فِي آخِرِهَا.

(٣٠٠) وَعَنْهَا رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: مِنْ كُلِّ اللَّيْلِ قَدْ أُوتِرَ رَسُولُ اللَّهِ ﷺ، وَانْتَهَى وَتَرَهُ إِلَى السَّحَرِ. مُتَّفَقٌ عَلَيْهِمَا.

said, "Allāh the Exalted has given you an extra prayer which is better for you than the red camels (high breed camels)." We asked, "What is it O Allāh's Messenger." He said, "The *Witr* between the '*Ishā*' prayer till dawn break."^[1] [Reported by *Al-Khamsa* except An-Nasā'i and Al-Hākim graded it *Sahih* (sound)].

Ahmad reported something similar to the above *Hadith* from 'Amr^[2] bin Shu'aib^[3] on the authority of his father who reported it on the authority of 'Amr's grandfather.

297. Narrated 'Abdullāh bin Buraida^[4] رضى الله عنه from his father: Allāh's Messenger صلى الله عليه وسلم said, "The *Witr* is a duty, so he who does not offer it, is not among us." [Reported by Abū Dā'ud with a *Laiyin* (weak) chain of narrators and Al-Hākim graded it *Sahih* (sound)]. The above mentioned *Hadith* has a weak authority in a version reported by Ahmad from Abū Huraira رضى الله عنه.

اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ أَمَدُكُمْ بِصَلَاةٍ هِيَ خَيْرٌ لَكُمْ مِنْ حُمْرِ النَّعَمِ»، قُلْنَا: وَمَا هِيَ يَا رَسُولَ اللَّهِ؟ قَالَ: «الْوُتْرُ، مَا بَيْنَ صَلَاةِ الْعِشَاءِ إِلَى طُلُوعِ الْفَجْرِ». رَوَاهُ الْخَمْسَةُ إِلَّا النَّسَائِيَّ، وَصَحَّحَهُ الْحَاكِمُ.

وَرَوَى أَحْمَدُ عَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ نَحْوَهُ.

(٢٩٧) وَعَنْ عَبْدِ اللَّهِ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْوُتْرُ حَقٌّ، فَمَنْ لَمْ يُؤْتِرْ فَلَيْسَ مِنَّا». أَخْرَجَهُ أَبُو دَاوُدَ بِسَنَدٍ لَيْنٍ، وَصَحَّحَهُ الْحَاكِمُ، وَلَهُ شَاهِدٌ ضَعِيفٌ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ عِنْدَ أَحْمَدَ.

there in Ramadān 40 H. by one of the *Khawarij* who mistook him for 'Amr bin Al-'Aas. This was when the *Khawarij* had conspired to kill 'Amr, 'Ali and Mu'āwiya.

^[1] According to this *Hadith*, the time of *Witr* stretches from '*Ishā*' and goes on until the first streak of dawn. The preferable time is the later part of the night, but in case, one is not sure whether or not he/she may be able to get up from sleep, one should offer *Witr* right after the '*Ishā*' prayer.

^[2] He is Abū Ibrahim 'Amr bin Shu'aib bin 'Abdullāh bin 'Amr bin Al-'Aas As-Sahmi Al-Qurashi Al-Madani who settled at Ta'if. An-Nasā'i confirmed him reliable. He died in the year 118 H.

^[3] One of the reliable *Tābi'in*. It has been said that his father Muhammad had died in his childhood, so his grandfather 'Abdullāh bin 'Amr, the famous *Sahābi* brought him up. And it has been established that he actually heard the *Hadith* from him, so it is neither *Munqati'* nor *Mursal*, but a *Muttasil* which does not go below the rank of *Hasan*.

^[4] He is Abū Sahl the *Qadi* of Marw who was one of the most reliable and prominent *Tabi'in* of the third grade. He died in Marw in the year 115 H.

^[1] There is a difference of opinion as to whether the *Tahajjud* (night prayer) comprises of eleven or thirteen *Rak'at*. Eleven are agreed upon and thirteen are in disagreement. The fact is that the Prophet صلى الله عليه وسلم sometimes offered eleven *Rak'at* prayer of *Tahajjud* including the *Witr* and sometimes thirteen *Rak'at*.

recited in *Witr* prayer *Sûrat Al-A'la'*^[1] in the first *Rak'at*, *Sûrat Al-Kâfirûn* and *Sûrat Al-Ikhlâs* in the second *Rak'at*. [Reported by Ahmad, Abû Dâ'ud and An-Nasâ'i]. The latter added, "And he did not say the *Taslim* (salutation) except at their end."

In the version of Abû Dâ'ud and At-Tirmidhi by 'Aisha رضي الله عنها that Allâh's Messenger صلى الله عليه وسلم used to recite a *Sûrat* in every *Rak'at* and in the third *Rak'at* he would recite *Sûrat Al-Ikhlâs* and the *Al-Mu'awwidhatain*^[2].

306. Narrated Abû Sa'id Al-Khudri رضي الله عنه The Prophet صلى الله عليه وسلم said, "Offer *Witr* prayer before it is morning." [Reported by Muslim].

In the version of Ibn Hibbân: 'whosoever gets the *Fajr* prayer and he did not offer *Witr*, then he will not get the reward of the *Witr*.^[3]

during the lifetime of Allâh's Messenger صلى الله عليه وسلم. He participated in the second 'Aqaba, Badr and the battles that followed. The year of his death has been disagreed on as being 19 H., 20 H., 22 H., 30 H., 32 H., or 33 H.

[1] *Sûrat* No. 87.

[2] *Sûrat* No. 113, 114.

[3] This *Hadîth* tells us that the time of *Witr* ends at the beginning of dawn and as long the time is gone, they have not been offered in accordance with the Prophet's *Sunna* and this is what this *Hadîth* implies. It does not mean that if one could not incidentally offer the same until morning, he should not offer it at all. An incident concerning one of the Companions of the Prophet صلى الله عليه وسلم is reported in a *Hadîth* stating that once he slept and got up very late. He sent out his slave to ascertain whether or not the congregational prayer had been offered by that time. The slave came back answering in affirmative. Upon knowing this, he offered *Witr* first, then *Sunna*, and then the *Fard* (obligatory) prayer of the morning. It is thus known that if someone could not offer *Witr* during the specified time limit, he should invariably offer them as *Qada* (missed) prayers later on. The Prophet صلى الله عليه وسلم vigorously emphasized that one must offer *Witr* prayer on the specified time without fail, and the ones about whom he suspected that they may not get up early enough in the morning, he used to instruct them that they should offer *Witr* at night. Hence he instructed Abû Huraira رضي الله عنه that he must offer his *Witr* at night.

تَعَالَى عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُوتِرُ «بَسْمِجِ اسْمِ رَبِّكَ الْأَعْلَى» وَ«قُلْ يَا أَيُّهَا الْكَافِرُونَ» وَ«قُلْ هُوَ اللَّهُ أَحَدٌ» رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالتَّيَمِيُّ وَزَادَ: وَلَا يُسَلِّمُ إِلَّا فِي آخِرِهِمْ.

وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ نَحْوَهُ عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا، وَفِيهِ: كُلُّ سُورَةٍ فِي رَكْعَةٍ، وَفِي الْآخِرَةِ «قُلْ هُوَ اللَّهُ أَحَدٌ» وَ«الْمُعَوِّذَتَيْنِ».

(٣٠٦) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «أَوْتِرُوا قَبْلَ أَنْ تُصْبِحُوا». رَوَاهُ مُسْلِمٌ.

وَلَا يَنْبَغُ جَبَّانٌ مَنْ أَدْرَكَ الصُّبْحَ وَلَمْ يُوتِرْ، فَلَا وَتَرَهُ لَهُ.

301. Narrated 'Abdullâh bin 'Amr bin 'Aas رضي الله عنهما Allâh's Messenger صلى الله عليه وسلم told me, "O 'Abdullâh! Do not be like so-and-so who used to be awake in the night for prayer and then gave it up." [Agreed upon].

302. Narrated 'Ali bin Abi Tâlib رضي الله عنه Allâh's Messenger صلى الله عليه وسلم said, "O people of the Qur'ân! offer *Witr* (prayer), because Allâh is One^[1] and loves *Witr*." [Reported by *Al-Khamsa* and Ibn Khuzaima graded it *Sahih* (sound)].

303. Narrated Ibn 'Umar رضي الله عنهما The Prophet صلى الله عليه وسلم said, "Make the last of your prayer at night a *Witr*.^[2]" [Agreed upon].

304. Narrated Talq bin 'Ali رضي الله عنه I heard Allâh's Messenger صلى الله عليه وسلم saying, "There are no two *Witr* (prayers) during one night." [Reported by Ahmad and Ath-Thalatha and Ibn Hibbân graded it *Sahih* (sound)].

305. Narrated Ubai bin Ka'b رضي الله عنه Allâh's Messenger صلى الله عليه وسلم

(٣٠١) وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا عَبْدَ اللَّهِ لَا تَكُنْ مِثْلَ فُلَانٍ، كَانَ يَقُومُ مِنَ اللَّيْلِ. فَتَرَكَ قِيَامَ اللَّيْلِ». مُتَّفَقٌ عَلَيْهِ.

(٣٠٢) وَعَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَوْتِرُوا يَا أَهْلَ الْقُرْآنِ! فَإِنَّ اللَّهَ وَتَرٌ، يُحِبُّ الْوِتْرَ». رَوَاهُ الْخُمْسَةُ، وَصَحَّحَهُ ابْنُ حُرَيْمَةَ.

(٣٠٣) وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: «اجْعَلُوا آخِرَ صَلَاتِكُمْ بِاللَّيْلِ وَتَرًا». مُتَّفَقٌ عَلَيْهِ.

(٣٠٤) وَعَنْ طَلْقِ بْنِ عَلِيٍّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: لَا وَتْرَانِ فِي لَيْلَةٍ. رَوَاهُ أَحْمَدُ وَالثَّلَاثَةُ، وَصَحَّحَهُ ابْنُ حِبَّانَ.

(٣٠٥) وَعَنْ أَبِي بَرْزَةَ كَعْبٍ رَضِيَ اللَّهُ

[1] It alludes to the Qualities of Allâh the Almighty, i.e. He is Unique in His Qualities. ليس "There is nothing quite like Him."

[2] According to some narrations, the Prophet صلى الله عليه وسلم used to offer two *Rak'at* of *Nafil* after *Witr* prayers and hence is exempted from the same. Some observe that one should offer two *Rak'at* of the *Nafil* prayer in the later part of night in case he offers his *Witr* during the earlier part of it. If he does the same in the later part of the night, he need not offer the *Nafil* prayer.

[3] He is an Ansâri a Najjârî and Khazrajî and was nicknamed Abû Al-Mundhir. He was the master of the Qur'ân scholars and one of the scribes of the *Wahy* (the Qur'anic revelation). He was also one of those who had collected the Qur'ân and gave *Fatwa* (legal verdict)

and added whatever Allāh wished for him.” [Reported by Muslim].

A version reported by Muslim has: (‘Aisha) رضي الله عنها was asked, “Did Allāh’s Messenger صلى الله عليه وسلم use to offer the *Duha* prayer?” She replied, “No, unless he came back from a journey.”

Another version of Muslim has: (‘Aisha) رضي الله عنها said, “I have never seen Allāh’s Messenger صلى الله عليه وسلم offering *Duha* prayer, yet I offer it.”^[1]

311. Narrated Zaid bin Arqam رضي الله عنه: Allāh’s Messenger صلى الله عليه وسلم said, “The prayer of those who are penitent is offered when the young weaned camels feel the heat of the sun.”^[2] [Reported by At-Tirmidhi].

312. Narrated Anas رضي الله عنه: Allāh’s Messenger صلى الله عليه وسلم said, “Whoever prays twelve *Rak’at* of *Duha*, Allāh will build a castle for him in Paradise.” [Reported by At-Tirmidhi who graded it *Gharib* (unfamiliar, doubtful)].

313. Narrated ‘Aisha رضي الله عنها: Allāh’s Messenger صلى الله عليه وسلم entered my house and prayed eight *Rak’at* of *Duha* prayer. [Reported by Ibn Hibbān in his *Sahih*].

الصُّحَى أَرْبَعًا، وَيَزِيدُ مَا شَاءَ اللَّهُ. رَوَاهُ مُسْلِمٌ.
وَلَهُ عَنْهَا أَنَّهَا سئِلَتْ: هَلْ كَانَ رَسُولُ
اللَّهِ ﷺ يُصَلِّي الصُّحَى؟ قَالَتْ: لَا إِلَّا أَنْ
يَجِيءَ مِنْ مَغِيْبِهِ.

وَلَهُ عَنْهَا: مَا رَأَيْتُ رَسُولَ اللَّهِ ﷺ
يُصَلِّي سُبْحَةَ الصُّحَى قَطُّ، وَإِنِّي لَأُسَبِّحُهَا.

(٣١١) وَعَنْ زَيْدِ بْنِ أَرْقَمٍ رَضِيَ اللَّهُ
تَعَالَى عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «صَلَاةُ
الْأَوَابِينَ جِئْنَ تَرْمِضُ الْفِصَالُ». رَوَاهُ التِّرْمِذِيُّ.

(٣١٢) وَعَنْ أَنَسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى
الصُّحَى ثِنْتَيْ عَشْرَةَ رَكْعَةً، بَنَى اللَّهُ لَهُ قَصْرًا
فِي الْجَنَّةِ». رَوَاهُ التِّرْمِذِيُّ، وَاسْتَعْرَبَهُ.

(٣١٣) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى
عَنْهَا قَالَتْ: دَخَلَ رَسُولُ اللَّهِ ﷺ بَيْتِي، فَصَلَّى
الصُّحَى ثَمَانِي رَكْعَاتٍ. رَوَاهُ ابْنُ جَبَّانٍ فِي
صَحِيحِهِ.

a habit of continually offering it, it may be regarded as an innovation, as the Prophet صلى الله عليه وسلم did not always offer it.

^[1] Though this *Hadith* and the two preceding it seem to contradict apparently, they however indicate that *Duha* is a voluntary prayer as confirmed by the *Hadith* scholars.

^[2] This *Hadith* indicates that the best time of *Zuhr* prayer is just before noon.

307. Narrated (Abû Sa’id Al-Khudri) رضي الله عنه: Allāh’s Messenger صلى الله عليه وسلم said, “Whoever oversleeps and misses the *Witr*, or forgets it, should pray in the morning^[1] or when he remembers.” [Reported by *Al-Khamsa* except An-Nasā’i].

308. Narrated Jābir رضي الله عنه: Allāh’s Messenger صلى الله عليه وسلم said, “If anyone is afraid that he may not get up in the latter part of the night, he should offer *Witr* in the first part of it; and if anyone is eager to get up in the last part of it, he should offer *Witr* at the end of the night, for prayer at the end of night is witnessed (by the angels) and that is preferable.” [Reported by Muslim].

309. Narrated Ibn ‘Umar رضي الله عنهما: The Prophet صلى الله عليه وسلم said, “When the dawn breaks, then the time of all night prayers including the *Witr* is over, so observe the *Witr* before dawn.” [Reported by At-Tirmidhi].

310. Narrated ‘Aisha رضي الله عنها: Allāh’s Messenger صلى الله عليه وسلم used to pray four^[2] *Rak’at* in *Duha* prayer

(٣٠٧) وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ نَامَ عَنِ الْوَيْتْرِ أَوْ نَسِيَهُ، فَلْيُصَلِّ إِذَا أَصْبَحَ أَوْ ذَكَرَ». رَوَاهُ الْخُمْسَةُ إِلَّا النَّسَائِيَّ.

(٣٠٨) وَعَنْ جَابِرِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ خَافَ أَنْ لَا
يَقُومَ مِنْ آخِرِ اللَّيْلِ فَلْيُتْرِ أَوَّلُهُ، وَمَنْ طَمِعَ
أَنْ يَقُومَ آخِرَهُ فَلْيُتْرِ آخِرَ اللَّيْلِ، فَإِنَّ صَلَاةَ
آخِرِ اللَّيْلِ مَشْهُودَةٌ، وَذَلِكَ أَفْضَلُ». رَوَاهُ
مُسْلِمٌ.

(٣٠٩) وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ
تَعَالَى عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا طَلَعَ
الْفَجْرُ، فَقَدْ ذَهَبَ وَقْتُ كُلِّ صَلَاةٍ اللَّيْلِ،
وَالْوَيْتْرِ، فَأَوْتِرُوا قَبْلَ طُلُوعِ الْفَجْرِ». رَوَاهُ
التِّرْمِذِيُّ.

(٣١٠) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى
عَنْهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يُصَلِّي

^[1] One should know that should someone misses a prayer out of a sincere oblivion or due to having fallen asleep, he shall not be brought to account in both these cases and to that he shall get an equal amount of reward as if he has offered a prayer on time, but it is prohibited to go to sleep at such a time when the time of a certain prayer is about to approach. In case such a thing happens inadvertently and beyond one’s capability and control, one shall not be blamed for it.

^[2] Let it be known that *Ishrâq*, *Salât-ul-Awwabîn* and *Duha* are different names that stand for indently the same forenoon prayer. The time of this prayer starts with the sunrise and goes on until one-fourth of the day. The least number of *Rak’at* of *Duha* prayer are two and the maximum are twelve. The preferable among them are four which is supported and approved by the *Ahadiith* of the Prophet صلى الله عليه وسلم. It may also be remembered that this prayer is a *Sunna* of former Messengers as they used to offer it during their times. Hence this prayer is a *Sunna* and *Mustahab* (desirable). As to the matter of this prayer being called an *Bid’a* (innovation) by ‘Umar رضي الله عنه, it only alludes to the fact that if someone develops

prayer).” [Agreed upon, and the version is that of Al-Bukhâri].

316. Narrated (Abû Huraira) رضى الله عنه: Allâh’s Messenger صلى الله عليه وسلم said, “The most burdensome prayers for hypocrites^[1] are the ‘*Ishâ*’ and the *Fajr* prayers and if they knew what (rewards) these (prayers) contain, they would have come to them (in the mosques), even though they had to crawl on their knees.” [Agreed upon].

317. Narrated (Abû Huraira) رضى الله عنه: A blind^[2] man came to the Prophet صلى الله عليه وسلم and said, “O Messenger of Allâh, I have no guide to take me to the mosque.” He (the Prophet صلى الله عليه وسلم) therefore permitted him (to pray at his house), then when the man turned away the Prophet صلى الله عليه وسلم called him and asked, “Can you hear the *Adhân* (call for prayer)?” He answered, “Yes”, he (the Prophet صلى الله عليه وسلم) said, “Then respond to it.” [Reported by Muslim].

318. Narrated Ibn ‘Abbâs رضى الله عنه: Allâh’s Messenger صلى الله عليه وسلم said, “Whoever hears^[3] the call for prayer and is not prevented from joining the

^[1] The word ‘hypocrisy’ is used here in reference to the hypocrisy in actions and deeds, and not the hypocrisy in infidelity, for a hypocrite is a perfect disbeliever in his house and attends mosque merely for the purpose of showing-off.

^[2] This blind person was none other than ‘Abdullâh bin Umm Maktum. After the instructions of the Prophet صلى الله عليه وسلم, he attended the mosque with such a constant regularity that he was at last appointed a *Mua’dhdhin* (the call-maker for a prayer). As long as a handicapped person is ordered strictly to attend the congregational prayer, what about those who do not attend congregational prayers without any excuse? The prayer of a handicapped person is acceptable at home, but he too does not get the reward of congregation.

^[3] This *Hadîth* tells us that the inability to hear *Adhân* (call to prayer) is an excuse. As long as one has heard it, there is no excuse for him. Among the excuses are: a hurricane, a rainfall, an extreme hunger, defecation, urination and suffering from sickness, etc., which are acceptable for not being able to join a congregational prayer.

(٣١٦) وَعَنْهُ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ:

قَالَ رَسُولُ اللَّهِ ﷺ: أَثْقَلُ الصَّلَاةِ عَلَى الْمُنَافِقِينَ صَلَاةُ الْعِشَاءِ وَصَلَاةُ الْفَجْرِ، وَلَوْ يَعْلَمُونَ مَا فِيهِمَا لَأَتَوْهُمَا وَلَوْ حَبَوًّا. مُتَّفَقٌ عَلَيْهِ.

(٣١٧) وَعَنْهُ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ

أَعْمَى فَقَالَ: يَا رَسُولَ اللَّهِ! إِنَّهُ لَيْسَ لِي قَائِدٌ يَقُودُنِي إِلَى الْمَسْجِدِ، فَرَخَّصَ لَهُ، فَلَمَّا وَلَّى دَعَاهُ فَقَالَ: «هَلْ تَسْمَعُ النِّدَاءَ بِالصَّلَاةِ؟» قَالَ: نَعَمْ، قَالَ: «فَأَجِبْ». رَوَاهُ مُسْلِمٌ.

(٣١٨) وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ

تَعَالَى عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ سَمِعَ

Chapter 10 PRAYER IN CONGREGATION AND THE IMAMATE

314. Narrated ‘Abdullah bin ‘Umar رضى الله عنه: Allâh’s Messenger صلى الله عليه وسلم said, “A prayer offered in a congregation is twenty-seven^[1] degrees more rewardable than a prayer offered by a single person.” [Agreed upon].

Both Al-Bukhâri and Muslim have also reported through Abû Huraira (رضى الله عنه) who: “Twenty-five degrees (more).” In the same version of Al-Bukhâri from Abû Sa’id Al-Khudri: “He (صلى الله عليه وسلم) said (the word) *Daraja* (degree).”

315. Narrated Abû Huraira رضى الله عنه: Allâh’s Messenger صلى الله عليه وسلم said, “By Him in Whose Hand my soul is, I have thought of giving orders for fuel wood to be gathered, then giving orders for *Salât* (prayer) and having the *Adhân* called for, then ordering a man to lead the people, then going off to some people who are not present at the prayer and burning down^[2] their houses upon them. By Him in Whose Hand my soul is, if one of them knew he would find a fat meaty bone or two fine sheep hooves he would attend the ‘*Ishâ*’ (evening

١٠ - بَابُ صَلَاةِ الْجَمَاعَةِ وَالْإِمَامَةِ

(٣١٤) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: صَلَاةُ الْجَمَاعَةِ أَفْضَلُ مِنْ صَلَاةِ الْفَذِّ بِسَبْعٍ وَعَشْرِينَ دَرَجَةً. مُتَّفَقٌ عَلَيْهِ.

وَلَهُمَا عَنْ أَبِي هُرَيْرَةَ: «بِخَمْسٍ وَعَشْرِينَ جُزْءًا» وَكَذَا لِلْبُخَارِيِّ عَنْ أَبِي سَعِيدٍ، وَقَالَ: «دَرَجَةً».

(٣١٥) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَقَدْ هَمَمْتُ أَنْ أَمُرَّ بِخَطْبٍ فَيُخْتَطَبُ، ثُمَّ أَمُرَ بِالصَّلَاةِ فَيُؤَذَّنَ لَهَا، ثُمَّ أَمُرَ رَجُلًا فَيُؤَمِّمُ النَّاسَ، ثُمَّ أَخَالَفَ إِلَى رِجَالٍ لَا يَشْهَدُونَ الصَّلَاةَ فَأُحَرِّقُ عَلَيْهِمْ بُيُوتَهُمْ، وَالَّذِي نَفْسِي بِيَدِهِ لَوْ يَعْلَمُ أَحَدُهُمْ أَنَّهُ يَجِدُ عَرَفًا سَمِينًا، أَوْ مِرْمَاتَيْنِ حَسَنَتَيْنِ لَشَهِدَ الْعِشَاءَ». مُتَّفَقٌ عَلَيْهِ، وَاللَّفْظُ لِلْبُخَارِيِّ.

^[1] In the forthcoming narrations, the reward is reported to be as great as 25 times. It depends on the calibre of the one offering the prayer. The one who is highly graded acquires it 27 times more and the one who is comparatively lower-graded, is only eligible for 25 times more.

^[2] We are informed through this *Hadîth* that offering of a prayer in congregation is *Fard ‘Ain* (individual duty). Had it been merely *Fard Kifâya* (collective duty) or *Sunnat Mu’akkada* (restrictive), the Prophet صلى الله عليه وسلم would not have used such harsh words for the people who shun attending congregational prayers.

and when he bows, you bow and do not bow until he bows. And when he says, "Allâh listens to him who praises him," say, "O Allâh, our *Rabb*, to you is the praise." And when he prostrates, you prostrate; and do not prostrate until he prostrates. When he prays standing, pray standing, and when he prays sitting, all of you pray sitting.^[1] [Reported by Abû Dâ'ud and this is his version and its origin is in the *Sahihain* (of Al-Bukhârî and Muslim)].

321. Narrated Abû Sa'îd Al-Khudri رضي الله عنه: When Allâh's Messenger صلى الله عليه وسلم saw a tendency among his Companions of going to the back so he said, "Come forward and follow my lead and let those behind you follow you."^[2] [Reported by Muslim].

322. Narrated Zaid bin Thâbit رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم made a small room of mat and prayed inside it, then the people followed him, and they came to pray behind him.^[3] The narrator mentioned the rest of the *Hadith* and he concluded: "The most excellent prayer of a person is (that which he prays) in his

تَرَكُّعُوا حَتَّى يَزْكَعَ وَإِذَا قَالَ: «سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ» فَقُولُوا: «اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ» وَإِذَا سَجَدَ فَاسْجُدُوا، وَلَا تَسْجُدُوا حَتَّى يَسْجُدَ، وَإِذَا صَلَّى قَائِمًا فَصَلُّوا قَائِمًا، وَإِذَا صَلَّى قَاعِدًا فَصَلُّوا قُعُودًا أَجْمَعِينَ». رَوَاهُ أَبُو دَاوُدَ، وَهَذَا لَفْظُهُ، وَأَصْلُهُ فِي الصَّحِيحَيْنِ.

(٣٢١) وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى فِي أَصْحَابِهِ تَأَخُّرًا، فَقَالَ «تَقَدَّمُوا، فَاتَّبِعُوا بَنِي، وَلِيَأْتِيَكُمْ بِكُمْ مِنْ بَعْدُكُمْ». رَوَاهُ مُسْلِمٌ.

(٣٢٢) وَعَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: أَخْتَجَرُ رَسُولُ اللَّهِ ﷺ حُجْرَةً مُحْصَفَةً، فَصَلَّى فِيهَا، فَتَبَعَ إِلَيْهِ رِجَالٌ، وَجَاءُوا يُصَلُّونَ بِصَلَاتِهِ، الْحَدِيثُ. وَفِيهِ: «أَفْضَلُ صَلَاةِ الْمَرْءِ فِي بَيْتِهِ، إِلَّا

^[1] This ruling now stands cancelled. The Prophet صلى الله عليه وسلم did lead the prayer in a sitting posture while he suffered from a fell disease (i.e. pursuant to which he passed away) whereby the followers offered the same in the normal standing position.

^[2] This *Hadith* may be cited as an evidence concerning the *Muqtadi* (followers in a prayer) who may see an *Imâm*, but cannot possibly hear him. Such followers must pursue other followers (who are ahead of them in line). We are also enlightened about the fact that the front row is the most preferable one and one should eagerly strike for its occupancy, and that the second row should not be distant from the first row, and that the first row should not similarly be distant from the *Imâm*.

^[3] This *Hadith* specifies that if there exists a wall or partition or some other distance between *Imâm* and his followers, the prayer still remains valid. Some people do not subscribe to the contents of this *Hadith* but its validity should suffice to convince them.

congregation by any excuse, his prayer will not be accepted from him." [Reported by Ibn Mâjah, Ad-Dâraquṭni, Ibn Hibbân and Al-Hâkim. Its chain of narration meets Muslim's conditions but some *Hadith* scholars preponderated it being *Mawqûf*].

319. Narrated Yazid bin Al-Aswad^[1] رضي الله عنه: He offered the morning prayer with Allâh's Messenger صلى الله عليه وسلم and when Allâh's Messenger finished his prayer, he saw two men who had not prayed with him. He ordered them to be brought and they were brought trembling^[2] with fear. He asked them what had prevented you from praying with us?" They said, "We had already prayed at our homes." He said, "Don't do so, if you pray at your homes and then you come while the *Imâm* has not yet performed the prayer, you must pray with him, and it will be an voluntary prayer for you." [Reported by Ahmad who has the above version and *Ath-Thalâtha*. At-Tirmidhi and Ibn Hibbân graded it *Sahih* (sound)].

320. Narrated Abû Huraira رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "The *Imâm* has been appointed to be followed (in the congregational prayers), so when he utters the *Takbîr*, utter the *Takbîr* too, and do not utter the *Takbîr* until he utters it

النِّدَاءَ فَلَمْ يَأْتِ فَلَا صَلَاةَ لَهُ إِلَّا مِنْ عُذْرٍ». رَوَاهُ ابْنُ مَاجَةَ وَالْأَرْقَطِيُّ وَابْنُ حِبَّانَ وَالْحَاكِمُ، وَإِسْنَادُهُ عَلَى شَرْطِ مُسْلِمٍ، لَكِنْ رَجَّحَ نَعْيُهُمْ وَفَقَّهُ.

(٣١٩) وَعَنْ يَزِيدَ بْنِ الْأَسْوَدِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّهُ صَلَّى مَعَ رَسُولِ اللَّهِ ﷺ صَلَاةَ الصُّبْحِ، فَلَمَّا صَلَّى رَسُولُ اللَّهِ ﷺ، إِذَا هُوَ بِرَجُلَيْنِ لَمْ يُصَلِّيَا، فَدَعَا بِهِمَا، فَجِئَا بِهِمَا، تَرَعَدَ فَرَأَيْتُهُمَا، فَقَالَ لَهُمَا: «مَا مَنَعَكُمَا أَنْ تُصَلِّيَا مَعَنَا؟» قَالَا: قَدْ صَلَّيْنَا فِي رِحَالِنَا، قَالَ: «فَلَا تَفْعَلَا، إِذَا صَلَّيْتُمَا فِي رِحَالِكُمَا ثُمَّ أَدْرَكْتُمَا الْإِمَامَ وَلَمْ يُصَلِّ فَصَلِّيَا مَعَهُ، فَإِنَّهَا لَكُمْ نَافِلَةٌ». رَوَاهُ أَحْمَدُ، وَاللَّفْظُ لَهُ، وَالثَّلَاثَةُ، وَصَحَّحَهُ التِّرْمِذِيُّ وَابْنُ حِبَّانَ.

(٣٢٠) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا يُجْعَلُ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَثَرَ فَكَبِّرُوا، وَلَا تُكَبِّرُوا حَتَّى يُكَبِّرَ، وَإِذَا رَكَعَ فَارْكَعُوا، وَلَا

^[1] He is Jâbir As-Sawâi Al-'Aamirî who was an ally of Quraish. He was a *Sahâbi* who settled at Ta'if and this is the only *Hadith* from him by his son Jâbir.

^[2] Their bodies started quivering (a terror seized them) due to a tremendous amount of awe and fear inspired by the personality of the Prophet صلى الله عليه وسلم as the same normally happens due to a shocking fright.

following the prayer of the Prophet ﷺ and the people following the prayer of Abû Bakr." [Agreed upon].

325. Narrated Abû Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, "When one of you leads the people in prayer he should be brief, for among them are the young the old, the weak and the needy. But if he prays by himself he may pray as he wishes." [Agreed upon].

326. Narrated 'Amr bin Salama^[1] رضى الله عنه: My father said, "I have come from the true Prophet صلى الله عليه وسلم, so when the time of *Salat* (prayer) comes one of you should announce the *Adhân* and the one of you who knows the Qur'ân most should be your *Imâm*." He ('Amr) said, "They looked around and there was no one who knew the Qur'ân more than I.^[2] So they put me forward in front of them and I was only six or seven^[3] years old." [Reported by Al-Bukhârî, Abû Dâ'ud and An-Nasâ'î].

327. Narrated Ibn Mas'ûd رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "The one who recites the Book of Allâh most should be the *Imâm* of the

وَيَقْتَدِي النَّاسُ بِصَلَاةِ أَبِي بَكْرٍ. مُتَّفَقٌ عَلَيْهِ.

(٣٢٥) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا أَمَّ أَحَدُكُمْ النَّاسَ فَلْيُخَفِّفْ، فَإِنَّ فِيهِمُ الضَّعِيفَ وَالْكَبِيرَ وَالضَّعِيفَ وَذَا الْحَاجَةِ، فَإِذَا صَلَّى وَحْدَهُ فَلْيُصَلِّ كَيْفَ شَاءَ». مُتَّفَقٌ عَلَيْهِ.

(٣٢٦) وَعَنْ عَمْرِو بْنِ سَلَمَةَ قَالَ: قَالَ أَبِي: «جِئْتُكُمْ مِنْ عِنْدِ النَّبِيِّ ﷺ حَقًّا، قَالَ: «فَإِذَا حَضَرَتِ الصَّلَاةُ فَلْيُؤَذِّنْ أَحَدُكُمْ، وَلْيُؤَمِّكُمْ أَكْثَرُكُمْ قُرْآنًا»، قَالَ: فَتَنَظَرُوا، فَلَمْ يَكُنْ أَحَدٌ أَكْثَرَ قُرْآنًا مِنِّي، فَقَدَّمُونِي، وَأَنَا ابْنُ سِتٍّ أَوْ سَبْعٍ سِنِينَ. رَوَاهُ الْبُخَارِيُّ وَأَبُو دَاوُدَ وَالنَّسَائِيُّ.

(٣٢٧) وَعَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَوْمَ

^[1] He is Abû Yazid or Abû Buraid. He came with his father to the Prophet صلى الله عليه وسلم. It is also said that he did not come with his father. He belonged to the tribe of Jurum and settled in Basra.

^[2] This *Hadîth* explains that the most eligible person to be an *Imâm* is the one who possesses more knowledge of *Shari'a* (Islamic law). If two persons possess the same amount of knowledge, then the more pious one should lead the prayer. The similar criteria has also been mentioned in the narration of Ibn Mas'ûd.

^[3] This explains that a boy, who has not yet reached his puberty, may lead the prayer of an adult, or a group of adults, in case he happens to be more knowledgeable than those adults in the matter concerning and related to *Shari'a* (Islamic law).

house except that which is prescribed." [Agreed upon].

323. Narrated Jâbir رضى الله عنه: Mu'âdh bin Jabal رضى الله عنه led his companions in the night prayer and prolonged it for them. Upon this the Prophet صلى الله عليه وسلم said to him, "O Mu'âdh, do you want to become a *Fattan*^[1]? When you lead people in prayers^[2], recite *Ash-Shamsi wa duhâha*^[3], *Sabbihisma Rabbikal-A'la*^[4], *Iqra' Bismi Rabbika*^[5] and *Wal-Laili idha yaghsha*^[6]." [Agreed upon. And the version is from Muslim].^[7]

324. Narrated 'Aisha رضى الله عنها: My father said, "I have come from the true Prophet صلى الله عليه وسلم, so when the time of *Salat* (prayer) comes one of you should announce the *Adhân* and the one of you who knows the Qur'ân most should be your *Imâm*." He ('Amr) said, "They looked around and there was no one who knew the Qur'ân more than I.^[2] So they put me forward in front of them and I was only six or seven^[3] years old." [Reported by Al-Bukhârî, Abû Dâ'ud and An-Nasâ'î].

^[1] Meaning: "By lengthening the recitation, do you want to inflict pain unto the people who are being led by you, thereby weaning them off the habit of attending congregational prayers?"

^[2] This *Hadîth* enjoins upon us that an *Imâm*, during his prayer, should not lengthen his recitation to such an extent that it should get on the nerves of the followers lest they should shun the congregational prayers. Another *Hadîth* following this one states the reason for not lengthening the recitation, but again, it should not be shortened to such a degree wherein one could not even complete the constituents of a prayer. The proper method is that the prayer should be led in a light and moderate way according to the *Sunna* of the Prophet صلى الله عليه وسلم.

^[3] *Sûrat Ash-Shams*, No. 91.

^[4] *Sûrat Al-A'la*, No. 87.

^[5] *Sûrat Al-Alaq*, No. 96.

^[6] *Sûrat Al-Lail*, No. 92.

^[7] Another *Hadîth* reports that Mu'âdh رضى الله عنه first used to offer his prayers behind the Prophet صلى الله عليه وسلم, then offered his *Nafl* (voluntary prayers) and then used to lead the prayer in another mosque. This explains that one could offer his *Fard* (obligatory prayers) behind the *Imâm* who is offering the *Nafl* (voluntary prayers).

الْمَكْتُوبَةِ». مُتَّفَقٌ عَلَيْهِ.

(٣٢٣) وَعَنْ جَابِرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: صَلَّى مُعَاذٌ بِأَصْحَابِهِ الْعِشَاءَ، فَطَوَّلَ عَلَيْهِمْ، فَقَالَ النَّبِيُّ ﷺ: «أَتُرِيدُ أَنْ تَكُونَ يَا مُعَاذُ فِتْنَانًا؟ إِذَا أَمَمْتَ النَّاسَ فَأَقْرَأْ «بِالشَّمْسِ وَضَحَاهَا» وَ«سَبِّحْ اسْمَ رَبِّكَ الْأَعْلَى» وَ«اقْرَأْ بِاسْمِ رَبِّكَ» وَاللَّيْلَ إِذَا يَغْشَى» مُتَّفَقٌ عَلَيْهِ، وَاللَّفْظُ لِمُسْلِمٍ.

(٣٢٤) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا، فِي قِصَّةِ صَلَاةِ رَسُولِ اللَّهِ ﷺ بِالنَّاسِ وَهُوَ مَرِيضٌ، قَالَتْ: فَجَاءَ حَتَّى جَلَسَ عَنْ يَسَارِ أَبِي بَكْرٍ، فَكَانَ يُصَلِّي بِالنَّاسِ جَالِسًا، وَأَبُو بَكْرٍ قَائِمًا، يَقْتَدِي أَبُو بَكْرٍ بِصَلَاةِ النَّبِيِّ

331. Narrated Ibn 'Abbās رضي الله عنهما: "I prayed the night prayer with Allāh's Messenger صلى الله عليه وسلم during one night and I stood on his left side, whereupon he took me by the back of my head^[1] and made me go round to his right side. [Agreed upon].

332. Narrated Anas رضي الله عنه: Allāh's Messenger صلى الله عليه وسلم prayed and an orphan and I^[2] prayed behind him and Umm Sulaim رضي الله عنها was behind us^[3]. [Agreed upon and the version is of Al-Bukhārī].

333. Narrated Abū Bakra (رضي الله عنه): He came to the Prophet صلى الله عليه وسلم when he was bowing, so he bowed before joining the row and he mentioned that to the Prophet صلى الله عليه وسلم and the Prophet صلى الله عليه وسلم told him, "May Allāh increase your eagerness! But do not repeat^[4]." [Reported by Al-Bukhārī]. And Abū Dā'ud added: "He bowed before reaching the row then walked and joined the row."

(٣٣١) وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: صَلَّيْتُ مَعَ رَسُولِ اللَّهِ ﷺ ذَاتَ لَيْلَةٍ، فَقُمْتُ عَنْ يَسَارِهِ، فَأَخَذَ رَسُولُ اللَّهِ ﷺ بِرَأْسِي مِنْ وَرَائِي، فَجَعَلَنِي عَنْ يَمِينِهِ، مُتَّفَقٌ عَلَيْهِ.

(٣٣٢) وَعَنْ أَنَسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: صَلَّى رَسُولُ اللَّهِ ﷺ، فَقُمْتُ أَنَا وَبَيْنِي خَلْفَهُ، وَأُمُّ سُلَيْمٍ خَلْفَنَا. مُتَّفَقٌ عَلَيْهِ، وَاللَّفْظُ لِلْبُخَارِيِّ.

(٣٣٣) وَعَنْ أَبِي بَكْرَةَ أَنَّهُ أَتَى إِلَى النَّبِيِّ ﷺ وَهُوَ رَاكِعٌ، فَكَرَعَ قَبْلَ أَنْ يَصِلَ إِلَى الصَّفِّ، ثُمَّ مَشَى إِلَى الصَّفِّ وَذَكَرَ ذَلِكَ لِلنَّبِيِّ ﷺ، فَقَالَ - لَهُ النَّبِيُّ ﷺ -: «زَادَكَ اللَّهُ حِرْصًا، وَلَا تَعُدْ». رَوَاهُ الْبُخَارِيُّ، وَزَادَ أَبُو دَاوُدَ فِيهِ: «فَرَكَعَ دُونَ الصَّفِّ، ثُمَّ مَشَى إِلَى الصَّفِّ».

^[1] The last row of men is bad since they have been deprived of the priority and benefit belonging to the first row. The hindermost row of women is better as they are farthest away from the possibility of mixing with men. in case it is all female gathering and the congregational prayer is also led by a woman, then the same ruling applies on them too (The first row of women then gets better than their last row, exactly similar to men).

^[2] The rule is that the men should form a row first, then the children and then the women. In case there is only one adult and one child, both of them may stand together.

^[3] A lone woman is allowed to pray behind a men's row in the absence of another woman to join her.

^[4] May Allāh increase your avidity in performing virtuous deeds but the same should not exceed the limits.

people. If they are equal in the recitation, then the one who knows the *Sunna* most and if they are equal in the *Sunna* then the earliest of them to emigrate (to Al-Madīna) and if they are equal in the emigration then the oldest among them in Islām. In another version has "agewise" - and no man should lead another in prayer in his domain or sit in his place of honour without his permission." [Reported by Muslim].

328. Ibn Mājah reported the following from Jābir's narration, "A woman is never to lead a man in prayer, neither a bedouin (desert Arab) to lead an emigrant, nor an unchaste man to lead a believer one." [Its chain of narrations is *Wāhin* (weak)].

329. Narrated Anas رضي الله عنه: Allāh's Messenger صلى الله عليه وسلم said, "Stand close together in your rows^[1], bring them near one another, and stand neck to neck." [Reported by Abū Dā'ud and An-Nasā'i. And Ibn Hibbān graded it *Sahih* (sound)].

330. Narrated Abū Huraira رضي الله عنه: Allāh's Messenger صلى الله عليه وسلم said, "The best of the men's rows is the first and the worst is the last and the best of the women's rows is the last and the worst is the first." [Reported by Muslim].

الْقَوْمَ أَقْرَبُهُمْ لِكِتَابِ اللَّهِ تَعَالَى، فَإِنْ كَانُوا فِي الْقِرَاءَةِ سَوَاءً فَأَعْلَمُهُمْ بِالسُّنَّةِ، فَإِنْ كَانُوا فِي السُّنَّةِ سَوَاءً فَأَقْدَمُهُمْ هِجْرَةً، فَإِنْ كَانُوا فِي الْهِجْرَةِ سَوَاءً فَأَقْدَمُهُمْ سِلْمًا - وَفِي رَوَايَةٍ «سِنًا» - وَلَا يُؤْمِنُ الرَّجُلُ الرَّجُلَ فِي سُلْطَانِهِ، وَلَا يَقْعُدُ فِي بَيْتِهِ عَلَى تَكْرِمَتِهِ، إِلَّا بِإِذْنِهِ». رَوَاهُ مُسْلِمٌ.

(٣٢٨) وَلابْنُ مَاجَةَ مِنْ حَدِيثِ جَابِرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ: «وَلَا تُؤْمِنُ امْرَأَةٌ رَجُلًا، وَلَا أَغْرَابِيٌّ مُهَاجِرًا، وَلَا فَاجِرٌ مُؤْمِنًا»، وَإِسْنَادُهُ وَاهٍ.

(٣٢٩) وَعَنْ أَنَسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «رُضُوا صُفُوفَكُمْ، وَقَارِبُوا بَيْنَهُمَا، وَحَادُوا بِالْأَعْنَاقِ». رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ، وَصَحَّحَهُ ابْنُ جِبَانَ.

(٣٣٠) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ صُفُوفِ الرِّجَالِ أُولَاهَا، وَشَرُّهَا آخِرُهَا، وَخَيْرُ صُفُوفِ النِّسَاءِ آخِرُهَا، وَشَرُّهَا أُولَاهَا». رَوَاهُ مُسْلِمٌ.

^[1] It is reported in *Sahihain* that the Prophet صلى الله عليه وسلم addressed people (with his face facing them) and directed them to straighten their rows or Allāh will create a discord within your hearts. The narrator tells us that he has observed people during congregational prayers to the effect that they used to join their ankles and arms close to each other. The Prophet صلى الله عليه وسلم has said swearing by Allāh the Almighty, that if the prayer rows become sparsely spread, he can visualise Satan therein. In addition to this, there are many *Ahādith* related to the proper decorum of the rows for the prayer.

another man is purer than his prayer which he offers alone, and his prayer with two men is purer than his prayer with one and if there are more it is more pleasing to Allāh.” [Reported by Abū Dā’ud and An-Nasā’i. And Ibn Hibbān graded it *Sahih*].

337. Narrated Umm Waraqa^[1] رضى الله صلى الله عليه وسلم: The Prophet commanded her to lead the members of her household^[2] (in prayer). [Reported by Abū Dā’ud; Ibn Khūzaima graded it *Sahih*].

338. Narrated Anas رضى الله عنه: The Prophet appointed Ibn Umm Maktūm (رضى الله عنه) to lead the people in prayer in his absence and he (Ibn Umm Maktūm رضى الله عنه) was blind.^[3] [Reported by Ahmad and Abū Dā’ud]. Ibn Hibbān also reported it with the same version, narrated by ‘Aisha (رضى الله عنها).

^[1] She is Bint Naufal or Bint ‘Abdullāh bin Al-Harith bin ‘Uwaimr Al-Ansāriya. She compiled the Qur’ān and requested the Prophet صلى الله عليه وسلم to allow her to take part in the battle of Badr. The Prophet صلى الله عليه وسلم used to visit her and call her “the Martyr”. She was killed by her male and female slaves who covered her with a sheet of cloth, thus suffocating her. They then ran away, but were caught and crucified by the orders of ‘Umar رضى الله عنه.

^[2] This *Hadīth* states that it is permissible and proper for a woman to lead the prayer. It is a proven fact that ‘Aisha and Umm Salma رضى الله عنهما did lead prayers. Imām Shaukāni said that a woman, if leading a prayer, must not stand alone ahead of the row but should stand within it. If her followers include males also, then they should be none other than their *Mahram* (the persons so closely related to her that she cannot marry them). She cannot lead a prayer of a certain gathering that include either strangers or *Ghair Mahram* (the persons allowed to enter a marriage contract with her).

^[3] This *Hadīth* clarifies that a blind person can lead a prayer. Some scholars reluctantly approve of it, but this is against propriety. Some maintain that in the presence of a scholar who enjoys a perfect faculty of sight, it is improper to ask a blind scholar to lead a prayer, and this view is erroneous too. The Prophet صلى الله عليه وسلم deputed ‘Abdullāh bin Umm Maktūm رضى الله عنه in his absence to lead the prayer thirteen times.

الرَّجُلُ مَعَ الرَّجُلِ أَزْكَى مِنْ صَلَاتِهِ وَحْدَهُ، وَصَلَاتُهُ مَعَ الرَّجُلَيْنِ أَزْكَى مِنْ صَلَاتِهِ مَعَ الرَّجُلِ، وَمَا كَانَ أَكْثَرُ فَهُوَ أَحَبُّ إِلَى اللَّهِ عَزَّ وَجَلَّ». رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ، وَصَحَّحَهُ ابْنُ حِبَّانَ.

(٣٣٧) وَعَنْ أُمِّ وَرَقَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا، أَنَّ النَّبِيَّ ﷺ أَمَرَهَا أَنْ تُوِّمَ أَهْلَ دَارِهَا. رَوَاهُ أَبُو دَاوُدَ، وَصَحَّحَهُ ابْنُ حُزَيْمَةَ.

(٣٣٨) وَعَنْ أَنَسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ النَّبِيَّ ﷺ اسْتَخْلَفَ ابْنَ أُمِّ مَكْتُومٍ، يَوْمَ النَّاسِ وَهُوَ أَعْمَى. رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ، وَتَحَوَّهُ لِبْنِ حِبَّانَ عَنْ عَائِشَةَ.

334. Narrated Wābisa bin Ma’bad^[1] رضى الله عنه: Allāh’s Messenger صلى الله عليه وسلم saw a man praying alone behind the row and he ordered him to repeat the *Salāt* (prayer). [Reported by Ahmad, Abū Dā’ud and At-Tirmidhi. The latter graded it *Hasan*, and Ibn Hibbān graded it *Sahih* (sound)].

Ibn Hibbān reported this from Talq (bin ‘Ali رضى الله عنه): “The prayer of a person who prays alone behind the row is not accepted^[2]”. And At-Tabarāni added to the narration of Wābisa, “Why did you not join them or pull back a man (to your position)?”

335. Narrated Abū Huraira رضى الله عنه: The Prophet صلى الله عليه وسلم said, “When you hear the *Iqāma*, walk to the prayer (place) with tranquillity and dignity and do not hurry up and whatever portion of the prayer you get^[3] (along with the *Imām*) offer it, and complete afterwards whatever you missed. [Agreed upon, and it is the Bukhārī’s version].

336. Narrated ‘Ubai bin Ka’b رضى الله عنه: Allāh’s Messenger صلى الله عليه وسلم said, “A man’s prayer offered with

(٣٣٤) وَعَنْ وَابِصَةَ بِنِ مَعْبَدٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ رَأَى رَجُلًا يُصَلِّي خَلْفَ الصَّفِّ وَحْدَهُ، فَأَمَرَهُ أَنْ يُعِيدَ الصَّلَاةَ. رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالتِّرْمِذِيُّ، وَحَسَّنَهُ، وَصَحَّحَهُ ابْنُ حِبَّانَ.

وَلَهُ عَنْ طَلْقٍ: لَا صَلَاةَ لِمَنْفَرِدٍ خَلْفَ الصَّفِّ. وَزَادَ الطَّبْرَانِيُّ فِي حَدِيثِهِ: وَأَبْصَةَ: أَلَا دَخَلْتَ مَعَهُمْ أَوْ اجْتَرَرْتَ رَجُلًا؟

(٣٣٥) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا سَمِعْتُمُ الْإِقَامَةَ فَأَمْسُوا إِلَى الصَّلَاةِ، وَعَلَيْكُمْ السَّكِينَةُ وَالْوَقَارُ، وَلَا تُسْرِعُوا، فَمَا أَدْرَكْتُمْ فَصَلُّوا، وَمَا فَاتَكُمْ فَأَتِمُّوا»، مُتَّفَقٌ عَلَيْهِ. وَالْأَلْفُظُ لِلْبُخَارِيِّ.

(٣٣٦) وَعَنْ أُبَيِّ بْنِ كَعْبٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةُ

^[1] He is an Ansāri from the clan of Asad bin Khuzaima. He was nicknamed Abū Qirsāfa. He first settled at Kūfa then moved to Al-Hira and died about 90 H.

^[2] Whether or not a lonely person behind a row qualifies for the prayer (whether his prayer could be recognised as valid), is a moot point, as there are differences in opinions concerning it. The fact is that one should not offer it by standing alone while a congregational prayer is in progress.

^[3] The remainder of the prayer which one joins behind an *Imām* in a congregation, whether it should be considered as a former part of the prayer or as a latter part of it, is again a moot point.

In the version of Al-Bukhâri: 'When (Allâh's Messenger صلى الله عليه وسلم) emigrated it was prescribed as four, but prayer while travelling was left according to the original prescription.'

Ahmad added, 'Except the *Maghrib* (prayer) for it is the *Witr* (prayer) of the day; and as concerns *Fajr* (prayer), the recitation (of the Qur'ân) is prolonged in it.'

342. Narrated 'Aisha رضي الله عنها: While on a journey, the Prophet صلى الله عليه وسلم used to shorten the prayer or offer it completely,^[1] and to observe fast or to break it. [Ad-Dâraqtuni reported it, and its narrators are reliable, but it is a defective *Hadith*]. It is well-known about 'Aisha's deeds (that she رضي الله عنها offered prayers in the complete form during travelling) and she said, 'It is not hard for me.' [Al-Baihaqi reported it].^[2]

343. Narrated Ibn 'Umar رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم said, "Allâh the Most High likes His permissions to be practiced just as he dislikes the disobedience^[3] to Him to be committed." [Ahmad reported it.

وَالْبُخَارِيُّ: ثُمَّ هَاجَرَ، فَقُرِصَتْ أَرْبَعًا، وَأُفِرَّتْ صَلَاةُ السَّفَرِ عَلَى الْأَوَّلِ.

وَزَادَ أَحْمَدُ: إِلَّا الْمَغْرِبَ، فَإِنَّهَا وَتُرُ التَّهَارِ، وَإِلَّا الصُّبْحَ، فَإِنَّهَا تُطَوَّلُ فِيهَا الْقِرَاءَةُ.

(٣٤٢) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا أَنَّ النَّبِيَّ ﷺ كَانَ يَقْصُرُ فِي السَّفَرِ وَيَتِمُّ وَيُصَوِّمُ وَيُفْطِرُ. رَوَاهُ الدَّارِقُطْنِيُّ، وَرَوَاهُ ثِقَاتٌ، إِلَّا أَنَّهُ مَعْلُولٌ، وَالْمَحْفُوظُ عَنْ عَائِشَةَ مِنْ فِعْلِهَا، وَقَالَتْ: إِنَّهُ لَا يَشُقُّ عَلَيَّ. أَخْرَجَهُ التَّيْهَقِيُّ.

(٣٤٣) وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يُحِبُّ أَنْ تُؤْتَى رُخْصَتُهُ، كَمَا يَكْرَهُ أَنْ تُؤْتَى مَعْصِيَتُهُ». رَوَاهُ أَحْمَدُ، وَصَحَّحَهُ ابْنُ

^[1] The chain of narrators concerning this *Hadith* includes 'Ala bin Zuhair, who in addition to having insubstantial, is also accused of being an untruthful person. Imâm Ibn Taimiyah maintains that there is nothing but a 'congeries of lie' about the Prophet صلى الله عليه وسلم. It is stated in *Sahihain* on the authority of 'Abdullâh bin 'Umar رضي الله عنهما that the Prophet صلى الله عليه وسلم never offered more than two *Rak'at* during the travel.

^[2] This *Hadith* cannot be used as an evidence because in its chain of narrators is 'Alâ bin Zuhair who is not very reliable. It also contradicts the *Hadith* narrated by Ibn 'Umar رضي الله عنهما reported by Al-Bukhâri and Muslim to the effect that the Prophet صلى الله عليه وسلم never prayed more than two *Rak'at* of a four-*Rak'at* prayer.

^[3] This *Hadith* tells us that it is a lot better to offer two-*Rak'at* prayer and performing the same in full is a violation.

339. Narrated Ibn 'Umar رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم said, "Pray over him who said (believed): 'There is no God but Allâh'; and pray behind him who says: 'There is no God but Allâh'^[1]." [Ad-Dâraqtuni reported it through a weak chain of narrators].

340. Narrated 'Ali bin Abi Tâlib رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "When one of you comes to *Salât* (prayer) and the *Imâm* is at a certain position, he should do as the *Imâm* is doing." [Reported by At-Tirmidhi with a weak chain of narrators].

Chapter 11 THE PRAYER OF A TRAVELLER AND A PATIENT

341. Narrated 'Aisha رضي الله عنها that the *Salât* (prayer) was prescribed as consisting of two *Rak'at*^[2] and was afterwards established as the prayer during travelling. And the prayer at the place of residence was completed. [Agreed upon].

^[1] The only point which is intended to bring into notice is that it is permissible to offer a prayer behind a praying person who neglects the offering of *Wâjibât*, but such a person must never be appointed an *Imâm* (i.e., such a person should never be assigned the duties to lead prayers.).

^[2] This tells us that at first only two *Rak'at* were specified to be offered as an obligatory prayer (like a prayer during a travel). Later on, an addition was made in the prayer of residents; whereas the prayer of a traveller remained as it was, which is now known as *Rak'at* (two *Rak'at*). It has not been approved by the chain of narrators that the Prophet صلى الله عليه وسلم offered full form of prayer during a travel.

(٣٣٩) وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلُّوا عَلَى مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ، وَصَلُّوا خَلْفَ مَنْ قَالَ لَا إِلَهَ إِلَّا اللَّهُ». رَوَاهُ الدَّارِقُطْنِيُّ بِإِسْنَادٍ ضَعِيفٍ.

(٣٤٠) وَعَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَتَى أَحَدُكُمْ الصَّلَاةَ، وَالْإِمَامُ عَلَى حَالٍ، فَلْيُصْنَعْ كَمَا يَصْنَعُ الْإِمَامُ». رَوَاهُ التِّرْمِذِيُّ بِإِسْنَادٍ ضَعِيفٍ.

١١ - بَابُ صَلَاةِ الْمُسَافِرِ وَالْمَرِيضِ

(٣٤١) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: أَوَّلُ مَا فُرِصَتْ الصَّلَاةُ رُكْعَتَانِ، فَأُفِرَّتْ صَلَاةُ السَّفَرِ، وَأُتِمَّتْ صَلَاةُ الْحَضَرِ. مُتَّفَقٌ عَلَيْهِ.

"seventeen days."^[1] And in another version is "fifteen days."

In the version of Abû Dâ'ud by 'Imrân bin Husain رضى الله عنه is mentioned "eighteen days." Jâbir رضى الله عنه narrated that Allâh's Messenger صلى الله عليه وسلم stayed at Tabûk for twenty days, and he shortened the prayers (during his stay). [Reported by Abû Dâ'ud. Its narrators are reliable, but its origin has been disputed].

347. Narrated Anas رضى الله عنه: When Allâh's Messenger صلى الله عليه وسلم (while on a journey) proceeded before the sun had declined from the centre of the sky, he (صلى الله عليه وسلم) delayed the *Zuhr* prayer till the time of the *Asr* prayer; he (صلى الله عليه وسلم) would then alight and combine the two prayers. If the sun declined before he (صلى الله عليه وسلم) moved off, he (صلى الله عليه وسلم) would offer the *Zuhr* prayer and ride (the beast). [Agreed upon].

In the narration of Al-Hâkim quoted in the *Al-Arba'in* with a *Sahih Isnâd*, "He (صلى الله عليه وسلم) prayed *Zuhr* and *Asr* then rode (his beast to continue his journey)."

Narrated Abû Nu'aim رضى الله عنه in the *Mustakhraj* of Muslim, "While on a journey, if the sun declined he (صلى الله عليه وسلم) used to pray *Zuhr* and *Asr* together and then continue his journey."

348. Narrated Mu'adh bin Jabal رضى الله عنه: We went out with Allâh's

وَلَهُ عَنْ عِمْرَانَ بْنِ حُصَيْنَةَ: «ثَمَانِي عَشْرَةَ». وَلَهُ عَنْ جَابِرٍ: أَقَامَ بِبُؤُكَ عِشْرِينَ يَوْمًا يَقْصُرُ الصَّلَاةَ. وَرَوَاهُ ثِقَاتٌ، إِلَّا أَنَّهُ اخْتَلَفَ فِي وَضَلِهِ.

(٣٤٧) وَعَنْ أَنَسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا ارْتَحَلَ قَبْلَ أَنْ تَزِيغَ الشَّمْسُ، أَخَّرَ الظُّهْرَ إِلَى وَقْتِ الْعَصْرِ، ثُمَّ نَزَلَ فَجَمَعَ بَيْنَهُمَا، فَإِنْ رَأَعَتِ الشَّمْسُ قَبْلَ أَنْ يَرْتَحَلَ صَلَّى الظُّهْرَ ثُمَّ رَكِبَ. مُتَّفَقٌ عَلَيْهِ.

وَفِي رِوَايَةِ الْحَاكِمِ فِي الْأَرْبَعِينَ بِإِسْنَادٍ الصَّحِيحِ: صَلَّى الظُّهْرَ وَالْعَصْرَ ثُمَّ رَكِبَ.

وَلِأَبِي نُعَيْمٍ فِي مُسْتَخْرَجِ مُسْلِمٍ: كَانَ إِذَا كَانَ فِي سَفَرٍ فَزَالَتِ الشَّمْسُ صَلَّى الظُّهْرَ وَالْعَصْرَ جَمِيعًا، ثُمَّ ارْتَحَلَ.

(٣٤٨) وَعَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ

Ibn Khuzaima and Ibn Hibbân graded it *Sahih* (sound)]. A version has, "As He likes His duties to be observed."

344. Narrated Anas رضى الله عنه: When Allâh's Messenger صلى الله عليه وسلم went out on a journey of three miles^[1] or three *Farasikh*^[2], he (صلى الله عليه وسلم) used to pray two *Rak'at*. [Reported by Muslim].

345. Narrated (Anas) رضى الله عنه: We went from Al-Madina to Makka with Allâh's Messenger صلى الله عليه وسلم and he prayed two *Rak'at* at each time of prayer till we returned to Al-Madina. [Agreed upon, and the version is of Al-Bukhârî].

346. Narrated Ibn 'Abbâs رضى الله عنه: The Prophet صلى الله عليه وسلم (made a journey during which) he had a stop of nineteen days, in which he shortened his prayers. In another version of Al-Bukhârî: "(he صلى الله عليه وسلم stayed) Nineteen days in Makka." In the version of Abû Dâ'ud is:

خَزِيمَةُ ابْنِ جَبَّانَ، وَفِي رِوَايَةٍ: «كَمَّا يُحِبُّ أَنْ تَوْتِيَ عَزَائِمَهُ».

(٣٤٤) وَعَنْ أَنَسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا خَرَجَ مَسِيرَةَ ثَلَاثَةِ أَمْيَالٍ أَوْ ثَلَاثَةِ فَرَاسِخَ صَلَّى رَكْعَتَيْنِ. رَوَاهُ مُسْلِمٌ.

(٣٤٥) وَعَنْهُ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ مِنَ الْمَدِينَةِ إِلَى مَكَّةَ، فَكَانَ يُصَلِّي رَكْعَتَيْنِ رَكْعَتَيْنِ، حَتَّى رَجَعْنَا إِلَى الْمَدِينَةِ. مُتَّفَقٌ عَلَيْهِ، وَاللَّفْظُ لِلْبُخَارِيِّ.

(٣٤٦) وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: أَقَامَ النَّبِيُّ ﷺ تِسْعَةَ عَشَرَ يَوْمًا يَقْصُرُ وَفِي لَفْظٍ: «بِمَكَّةَ» تِسْعَةَ عَشَرَ يَوْمًا. رَوَاهُ الْبُخَارِيُّ. وَفِي رِوَايَةِ لَأَبِي دَاوُدَ: «سَبْعَ عَشْرَةَ». وَفِي أُخْرَى: «خَمْسَ عَشْرَةَ».

^[1] A suspicion lurks in this *Hadith* as to whether it is three miles or three *Farsakh*. The original *Hadith* does not state it, but it is the doubt of the reporter of the chain of narrators, as to whether Anas رضى الله عنه used the words 'three miles' or 'three *Farsakh*'. We must know that in order to be eligible to offer 'a two-*Rak'at* prayer', no distance has been specified in any *Hadith*, neigh this concession, like performing *Tayammum* (purification with soil) during the travel, has been kept wide open to the effect that it is permissible to offer a 'two-*Rak'at* prayer' during any travel at all.

It appears from the *Hadith* that a 'three-mile travel' is indeed a travel, but as long as *Shu'ba* doubts it, the scholars have given a ruling that the distance should be three *Farsakh* (i.e., nine miles). Some scholars have specified 36 miles, some 48 miles whereas some other suggested 52 miles. The reference concerning 48 miles is better and stronger, as *Ahnâf* and the scholars of *Hadith* accord their preference to it. But these are merely surmises and conjectures and are not substantiated by an evidence.

^[2] *Farāsikh* (plural of *Farsakh*) is Persian unit of distance. *Farsakh* is equal to about three miles.

^[1] There is also a difference of opinion pertaining to the duration of the travel. Some have specified three days, the other eighteen. In fact it is only a misunderstanding. In case someone has to dwell at a certain place due to some excuse, no duration is specified in relation to it and he can go on praying 'two *Rak'at*' for years together.

and saw him praying on a cushion, he threw it away and said, "Pray on the ground, if you can, or else pray by gestures^[1] and make your prostration lower than your bowing." [Al-Baihaqi reported it and Al-Hâtim graded it *Mawqûf*].

353. Narrated 'Aisha رضي الله عنها: I saw the Prophet صلى الله عليه وسلم praying while sitted in a cross-legged position^[2]. [Reported by An-Nasâ'i; and Al-Hâkim graded it sound].

Chapter 12 AL-JUMU'A^[3] PRAYER

354. Narrated 'Abdullâh bin 'Umar رضي الله عنهم: They heard Allâh's Messenger صلى الله عليه وسلم say on the planks of his pulpit: "People must cease to neglect the Friday prayers, or else Allâh will seal their hearts and then they will be among the unwary." [Reported by Muslim].

355. Narrated Salâma^[4] bin Al-Akwa' رضي الله عنه: We used to offer the Friday

^[1] In case one is not strong enough even to gesticulate, momentarily he gets exempted from the responsibility of offering it, but as soon as he recovers and gets his strength back, he must offer all of them as an obligation. If someone faints and is shocked senseless, he gets exempted from his prayers so long as he is out of his sense.

^[2] The Prophet صلى الله عليه وسلم resorted to a sitting posture during a prayer due to a factual excuse. A *Hadîth* states that the Prophet صلى الله عليه وسلم suffered from an abscess in his thigh and as long as one suffers from a disease or an injury, he can offer his prayers in whatever posture he can, without any binding. This is a boon from Allâh.

^[3] The day of *Jumu'a* (Friday) was known as *Al-'Arâba* during *Jahiliya* times (the pre-Islamic period). Islâm named it *Jumu'a* as the Muslims of a city gather at one place in congregation to offer prayers to Allâh the All-Mighty. In addition to this, there are a few other reasons also.

^[4] He is Abû Muslim, Salama bin 'Amr bin Al-Akwa' Sinân bin 'Abdullah Al-Aslami Al-Madani. He was one of the bravest *Sahâba*, and used to run faster than a horse with his feet. He was good, pious and generous. He died at Al-Madîna in 74H.

قَالَ: عَادَ النَّبِيُّ ﷺ مَرِيضًا، فَرَأَاهُ يُصَلِّي عَلَى وَسَادَةٍ فَرَمَى بِهَا، وَقَالَ: «صَلُّ عَلَى الْأَرْضِ. إِنْ اسْتَطَعْتَ، وَإِلَّا فَأَوْزِمُ إِيْمَاءً، وَاجْعَلْ سُجُودَكَ أَخْفَضَ مِنْ رُكُوعِكَ». رَوَاهُ الْبَيْهَقِيُّ، وَصَحَّحَ أَبُو حَاتِمٍ وَفَقَهُ.

(٣٥٣) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: رَأَيْتُ النَّبِيَّ ﷺ يُصَلِّي مُتْرَبِعًا رَوَاهُ النَّسَائِيُّ، وَصَحَّحَهُ الْحَاكِمُ.

١٢ - بَابُ صَلَاةِ الْجُمُعَةِ

(٣٥٤) عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا، أَنَّهُمَا سَمِعَا رَسُولَ اللَّهِ ﷺ يَقُولُ عَلَى أَعْوَادٍ مِثْرَةٍ: «لَيَنْتَهِنَنَّ أَقْوَامٌ عَنْ وَدْعِهِمُ الْجُمُعَاتِ، أَوْ لَيَخْتِمَنَّ اللَّهُ عَلَى قُلُوبِهِمْ، ثُمَّ لَيَكُونَنَّ مِنَ الْغَافِلِينَ». رَوَاهُ مُسْلِمٌ.

(٣٥٥) وَعَنْ سَلَمَةَ بْنِ الْأَكْوَعِ رَضِيَ

Messenger صلى الله عليه وسلم on the Tabûk expedition, and he offered *Zuhr* and 'Asr prayers together^[1] and *Maghrib* and 'Ishâ' prayers together. [Reported by Muslim].

349. Narrated Ibn 'Abbâs رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم said, "Do not shorten the prayer (while travelling) for a distance of less than four *Burud*^[2], from Makka to 'Usfân." [Ad-Dâraquṭni reported it through a weak chain of narrators, and the right opinion is that it is *Mawqûf*. Ibn Khuzaima reported it as such].

350. Narrated Jâbir رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said, "The best of my followers are those who, having done evil, ask for forgiveness (from Allâh); and when on a journey, shorten the prayer and break the fast." [At-Tabarâni reported it in *Al-'Awsat* through a weak chain of narrators. Al-Baihaqi reported it in brief as a *Mursal* from Sa'id bin Al-Musaiyab].

351. Narrated 'Imrân bin Husain رضي الله عنه: I had piles. So I asked the Prophet صلى الله عليه وسلم about the prayers. He said, "Pray standing and if you are unable (pray) sitting; and if you are unable (to pray) lying on your side." [Reported by Al-Bukhârî].

352. Narrated Jâbir رضي الله عنه: The Prophet صلى الله عليه وسلم visited a sick man

تَعَالَى عَنْهُ قَالَ: خَرَجْنَا مَعَ النَّبِيِّ ﷺ فِي غَزْوَةِ تَبُوكَ، فَكَانَ يُصَلِّي الظُّهْرَ وَالْعَصْرَ جَمِيعًا. رَوَاهُ مُسْلِمٌ.

(٣٤٩) وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقْصُرُوا الصَّلَاةَ فِي أَقْلٍ مِنْ أَرْبَعَةِ بُرُودٍ، مِنْ مَكَّةَ إِلَى عُسْفَانَ». رَوَاهُ الدَّارَقُطْنِيُّ بِإِسْنَادٍ ضَعِيفٍ، وَالصَّحِيحُ أَنَّهُ مَوْقُوفٌ، كَذَا أَخْرَجَهُ ابْنُ خُزَيْمَةَ.

(٣٥٠) وَعَنْ جَابِرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُ أُمَّتِي الَّذِينَ إِذَا أَسَاءُوا اسْتَغْفَرُوا، وَإِذَا سَافَرُوا قَصَرُوا وَأَفْطَرُوا». أَخْرَجَهُ الطَّبْرَانِيُّ فِي الْأَوْسَطِ بِإِسْنَادٍ ضَعِيفٍ، وَهُوَ فِي مَرَاسِيلِ سَعِيدِ بْنِ الْمُسَيَّبِ عِنْدَ الْبَيْهَقِيِّ مُخْتَصَرًا.

(٣٥١) وَعَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: كَانَتْ بِي بَوَاسِيرٌ، فَسَأَلْتُ النَّبِيَّ ﷺ عَنِ الصَّلَاةِ، فَقَالَ: «صَلِّ قَائِمًا، فَإِنْ لَمْ تَسْتَطِعْ فَقَاعِدًا، فَإِنْ لَمْ تَسْتَطِعْ فَعَلَى جَنْبٍ». رَوَاهُ الْبُخَارِيُّ.

(٣٥٢) وَعَنْ جَابِرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ

^[1] This *Hadîth* tells us that it is permissible to join *Zuhr*, 'Asr, *Maghrib* and 'Ishâ' prayers during a travel, irrespective of the fact whether this joining is done at the time of the validity of a former prayer or the latter one. Both of these situations are proven ones by the actions and practice of the Prophet صلى الله عليه وسلم. The followers of the *Hanafi* school of thought do not approve of this practice which amounts to the negation of this *Hadîth*.

^[2] *Burud*: Plural of *Barid*, which means three *Farsakh*, and one *Farsakh* is equal to three miles.

except twelve men. [Reported by Muslim].

358. Narrated Ibn 'Umar رضي الله عنهما said, "If anyone is in time for a *Rak'a* of the Friday prayer or any other prayer^[1] he should add another (*Rak'a*) to it and his prayer will then be complete."^[2] An-Nasâ'i, Ibn Mâjah and Ad-Dâraquṭni reported it; the version is of Ad-Dâraquṭni. Its chain of narrators is sound, but Al-Hâtim confirmed it as *Mursal*].

359. Narrated Jâbir bin Samura رضي الله عنه The Prophet صلى الله عليه وسلم used to deliver the *Khutba* (religious talk, sermon) while standing.^[3] He (صلى الله عليه وسلم) would then sit down and then stand up and address in a standing posture; and whoever informs you that he (the Prophet صلى الله عليه وسلم) delivered the *Khutba* (religious talk, sermon) while sitting told a lie. [Reported by Muslim].

360. Narrated Jâbir bin 'Abdullâh رضي الله عنه Whenever Allâh's Messenger صلى الله عليه وسلم delivered a *Khutba* (religious talk), his eyes would

(٣٥٨) وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَدْرَكَ رَكْعَةً مِنْ صَلَاةِ الْجُمُعَةِ وَغَيْرِهَا فَلْيُصِفْ إِلَيْهَا أُخْرَى، وَقَدْ تَمَّتْ صَلَاتُهُ». رَوَاهُ الثَّعَالِيُّ وَابْنُ مَاجَةَ وَالدَّارَقُطْنِيُّ، وَاللَّفْظُ لَهُ، وَإِسْنَادُهُ صَحِيحٌ، لَكِنْ قَوَى أَبُو حَاتِمٍ إِسْرَافَهُ.

(٣٥٩) وَعَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ النَّبِيَّ ﷺ كَانَ يَخْطُبُ قَائِمًا، ثُمَّ يَجْلِسُ، ثُمَّ يَقُومُ فَيَخْطُبُ قَائِمًا، فَمَنْ أَنْبَأَكَ أَنَّهُ كَانَ يَخْطُبُ جَالِسًا فَقَدْ كَذَبَ. أَخْرَجَهُ مُسْلِمٌ.

(٣٦٠) وَعَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا خَطَبَ أَحْمَرَّتْ عَيْنَاهُ، وَعَلَا صَوْتُهُ، وَاشْتَدَّ

[1] The narration which is ascribed to Abû Huraira in *Sahihain*, does not specify and single out Friday prayer, it is only a generalisation in relation to all the prayers. As long as one could pursue one *Rak'a* with *Imâm*, he accrues the reward of congregation to his credit. The same holds true in relation to Friday prayers also. Then one may stand up and complete the remainder of his prayer.

[2] This *Hadith* refutes the view of those who maintain that unless one listens to a part of the *Khutba* (religious talk), his Friday prayer is not acceptable.

[3] This *Hadith* informs us that the Prophet صلى الله عليه وسلم used to address people (deliver *Khutba*) in a standing posture. It further informs us that during a Friday prayer, delivering a *Khutba* in two parts is in accordance with *Sunna* and that a brief sitting in between the said parts also conforms to the tradition of the Prophet صلى الله عليه وسلم and a violation of any of the above is regarded as an innovation.

prayer with Allâh's Messenger صلى الله عليه وسلم and return (to our homes) while the walls had no shade^[1] for us to go under (at that time)^[2]. [Agreed upon. This is the version of Al-Bukhârî].

And in the version of Muslim: "We used to offer the Friday prayers with him (Allâh's Messenger صلى الله عليه وسلم), when the sun passed the meridian, and we then returned and tried to find out the afternoon shadow.

356. Narrated Sahl bin Sa'd^[3] رضي الله عنه We did not have a siesta or lunch till after the Friday prayer.^[4] [Agreed upon; and it is the version of Muslim] In another version is: "during the life time of Allâh's Messenger صلى الله عليه وسلم

357. Narrated Jâbir رضي الله عنه Allâh's Messenger صلى الله عليه وسلم was delivering the *Khutba* (religious talk, sermon) on Friday in a standing posture when a caravan from Syria arrived. The people flocked towards it till no one was left (with the Prophet صلى الله عليه وسلم)

اللَّهُ تَعَالَى عَنْهُ قَالَ: كُنَّا نُصَلِّي مَعَ رَسُولِ اللَّهِ ﷺ الْجُمُعَةَ، ثُمَّ نَنْصَرِفُ وَلَيْسَ لِلْجِيطَانِ ظِلٌّ نَسْتَيْطِلُ بِهِ. مُتَّفَقٌ عَلَيْهِ، وَاللَّفْظُ لِلْبُخَارِيِّ.

وَفِي لَفْظٍ لِمُسْلِمٍ: كُنَّا نُجْمَعُ مَعَهُ إِذَا زَالَتِ الشَّمْسُ، ثُمَّ نَرْجِعُ، نَتَّبِعُ الظِّلَّ.

(٣٥٦) وَعَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: مَا كُنَّا نَقِيلُ وَلَا نَتَعَدَّى إِلَّا بَعْدَ الْجُمُعَةِ. مُتَّفَقٌ عَلَيْهِ، وَاللَّفْظُ لِمُسْلِمٍ. وَفِي رَوَاتِهِ: فِي عَهْدِ رَسُولِ اللَّهِ ﷺ.

(٣٥٧) وَعَنْ جَابِرِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ النَّبِيَّ ﷺ كَانَ يَخْطُبُ قَائِمًا، فَجَاءَتْ عِثْرٌ مِنَ الشَّامِ، فَأَتَقَتَّلَ النَّاسُ إِلَيْهَا، حَتَّى لَمْ يَبْقَ إِلَّا اثْنَا عَشَرَ رَجُلًا. رَوَاهُ مُسْلِمٌ.

[1] This *Hadith* clearly states that the Prophet صلى الله عليه وسلم used to end his *Jumu'a* prayer at a time while the shades of the walls were insufficient to cover the people i.e., the *Jumu'a* prayer must be performed at an early time.

[2] According to Imâm Ahmad bin Hanbal, it is permissible to start performing Friday's prayer before *Zawâl* (the declining of the sun). The rest of the *Imâm* and the majority of scholars observe that the Friday prayer must be performed immediately after *Zawâl*. During present times, it has become a practice to delay the *Jumu'a* prayer much more, even later than the *Zuhr* prayer itself, which is against the tradition of the Prophet صلى الله عليه وسلم.

[3] He is Abul-'Abbâs Al-Khazraji As-Sa'îdi Al-Ansârî. He reported one hundred *Ahadith* and died in 91 H. at the age of about hundred years. It is said that he is the last *Sahâbi* to die in Al-Madina.

[4] It does not either mean that he used to perform Friday prayer even prior to the time of *Zawâl* (the declining of the sun). The Friday prayer supersedes the *Zuhr* prayer and as long as it involves a *Khutba* (religious sermon), it is imperative that it be performed rather hurriedly so that the prayer gets completed within the earlier part of the *Zuhr*.

his understanding^[1] (of the religion).”
[Reported by Muslim].

362. Umm Hisham^[2] رضى الله عنها daughter of Haritha said, “I learnt *Sûrat Qâf*^[3] from no other source than the tongue of Allâh’s Messenger صلى الله عليه وسلم who used to recite it every Friday on the pulpit^[4] when he delivered *Khutba* (religious talk) to the people.” [Reported by Muslim].

363. Narrated Ibn ‘Abbâs رضى الله عنهما Allâh’s Messenger صلى الله عليه وسلم said, “Whoever speaks on Friday while the *Imâm* is giving the *Khutba* (religious talk), he is like a donkey which carries books^[5] and he who tells him to be quiet has no *Jumu‘a*^[6].” [Reported by Ahmad].

This *Hadîth* interprets the *Marfu‘ Hadîth* of Abu Huraira reported in the

(٣٦٢) وَعَنْ أُمِّ هِشَامٍ بِنْتِ حَارِثَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: مَا أَخَذْتُ (ق) وَالْقُرْآنَ الْمَجِيدَ إِلَّا عَنْ لِسَانِ رَسُولِ اللَّهِ ﷺ، يَقْرَأُهَا كُلَّ جُمُعَةٍ عَلَى الْمِنْبَرِ إِذَا حُطِبَ النَّاسَ. رَوَاهُ مُسْلِمٌ.

(٣٦٣) وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَكَلَّمَ يَوْمَ الْجُمُعَةِ وَالْإِمَامُ يَخْطُبُ، فَهُوَ كَمَثَلِ الْحِمَارِ يَحْمِلُ أَشْفَارًا، وَالَّذِي يَقُولُ لَهُ: أَنْصِتْ، لَيْسَتْ لَهُ جُمُعَةٌ». رَوَاهُ أَحْمَدُ يَسْتَأْذِنُ لَأَبْسَ بِهِ.

[1] This tells us that one should lengthen the prayer and shorten the *Khutba*. Some of the *Khateeb* (the *Imâm* who lead the Friday prayers and conduct and deliver *Khutba*) during the present times lengthen their *Khutba* to such an extent that it encroaches upon the actual prayer time and then they try to finish the prayer in a hurried manner. This practice is against the tradition of the Prophet صلى الله عليه وسلم.

[2] She is Umm Hishâm bint Hâritha bin Nu‘mân, maternal sister of ‘Umra bint ‘Abdur-Rahmân. She is *Ansâriya* from the Najjar clan. It is said that she participated in *Bai‘at-ur-Ridwân*.

[3] *Sûrat* No. 50.

[4] It is an inculcation upon us that while addressing people prior to conducting a Friday prayer, one should recite the *Qur‘ân* and interpret its meanings to the people.

[5] Such a person resembles a donkey (i.e., a beast of burden) in that it derives no benefit out of carrying a loadful of books onto its back. Similarly this person does not accrue any reward to his credit out of performing a Friday prayer.

[6] It is worth noticing that the Prophet صلى الله عليه وسلم never said that his prayer will not be accepted, but he is deprived of the reward of a Friday prayer. Hence the scholars have stated by deducing from it that whoever engages himself in a conversation, shall indeed get the reward of a prayer but shall be deprived of the reward associated with the Friday prayer.

become red, his voice rose^[1] and his anger become violent, as if he صلى الله عليه وسلم was like one warning an army and saying, “The enemy has made a morning attack on you. The enemy has made an evening attack on you.” He صلى الله عليه وسلم would also say, “*Amma ba‘du*,^[2] the best of speech is embodied in the Book of Allâh, and the best of guidance is the guidance of Muhammad. And what renders affairs most evil are their innovations and all innovations are delusion.”^[3] [Reported by Muslim].

And in the version of Muslim: “It was the Prophet’s *Khutba* on Friday. He was to praise Allâh and afterward tell it. Indeed his voice was raised.”

And in another version of Muslim: “Whom Allâh guides, no one can get astray; and whom Allâh gets astray, no one can guide him,” and in the version of An-Nasâ’i: “All the error is a cause to enter the Fire.”

361. Narrated ‘Ammâr bin Yâsir رضى الله عنه He heard Allâh’s Messenger صلى الله عليه وسلم say, “The length of a man’s prayer and the shortness of his *Khutba* (religious talk) are a sign of

عَصَبُهُ، حَتَّى كَأَنَّهُ مُنْذِرُ جَيْشٍ يَقُولُ: «صَبَحَكُمْ وَمَسَاكُمْ»، وَيَقُولُ: «أَمَّا بَعْدُ، فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرَ الْهَدْيِ هَدْيُ مُحَمَّدٍ، وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلُّ بَدْعٍ ضَلَالَةٌ». رَوَاهُ مُسْلِمٌ.

وَفِي رِوَايَةٍ لَهُ: كَانَتْ خُطْبَةُ النَّبِيِّ ﷺ يَوْمَ الْجُمُعَةِ: يَحْمَدُ اللَّهَ، وَيُثْنِي عَلَيْهِ، ثُمَّ يَقُولُ عَلَى إِثْرِ ذَلِكَ، وَقَدْ عَلَا صَوْتُهُ.

وَفِي رِوَايَةٍ لَهُ: «مَنْ يَهْدِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ». وَلِلنَّسَائِيِّ: «وَكُلُّ ضَلَالَةٍ فِي النَّارِ».

(٣٦١) وَعَنْ عَمَّارِ بْنِ يَاسِرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ طُولَ صَلَاةِ الرَّجُلِ وَقِصْرَ خُطْبَتِهِ مَنَّةٌ مِنْ فَحْهِهِ». رَوَاهُ مُسْلِمٌ.

[1] This *Hadîth* enjoins upon us that the *Khutba* should be delivered loudly (i.e., with a higher pitch of sound) and it should represent such a style which may be effective enough to move the audience.

[2] An opening phrase for Islamic speeches meaning “to proceed”.

[3] *Bid‘a* (innovation), according to *Shari‘a* (Divine law) stands for any action, deed or performance which is neither established nor authenticated either by the *Qur‘ân* or *Sunna* nor is derived or deduced from it. The words *بدعة* (all innovations) allude to the fact that no innovation upholds any goodness. For details, refer to the book *Al-I‘tisâm* of Ash-Shatibi.

hadithul ghāshiyah^[1]. [Reported by Muslim].

366. Narrated Zaid bin Arqam رضى الله عنه: The Prophet صلى الله عليه وسلم prayed the 'Eid prayer (on a Friday); and granted a permission regarding the praying of Friday prayer and said, "If anyone wants to pray it, he may pray."^[2] [Reported by *Al-Khamsa* excluding At-Tirmidhi. Ibn Khuzaima graded it *Sahih*].

367. Narrated Abū Huraira رضى الله عنه: Allāh's Messenger صلى الله عليه وسلم said, "When anyone of you prays the *Jumu'a* prayer, he should pray four optional *Rak'at* afterwards."^[3] [Reported by Muslim].

368. Narrated As-Sāib bin Yazid^[4] رضى الله عنه that Mu'āwiya رضى الله عنه told him, "If you offer the Friday prayer do not connect it with another prayer unless you talk or go out, Allāh's Messenger صلى الله عليه وسلم had commanded us that we should not connect a prayer to another prayer unless we talk or go out^[5] (in between them)." [Reported by Muslim]

[1] *Sūrat Al-Ghāshiyah*. No. 88.

[2] This comprises an evidence that in case 'Eid falls on Friday, it is not obligatory to perform the Friday prayer but it is advisably better to perform it.

[3] There is difference in opinion as to how many *Rak'at* one should offer as *Sunna* after the Friday prayer. Some recognise it to be just two *Rak'at*, whereas the others prefer to offer four. Imām Shāfi'i, Imām Ahmad and the majority of the scholars are of the same opinion and this is the most preferable. The *Hadith* of four *Rak'at*, is a saying of the Prophet صلى الله عليه وسلم himself and one should indeed act upon it accordingly.

[4] He is Abū Yazid Al-Kindi. He was born in the year 2 H. and attended *Hajjat-ul-Wadā'* with his father. He died in 80 H.

[5] This *Hadith* tells us that in case someone offers a certain prayer at a certain place, he should not offer another prayer at the same place and at the same time. There must be a distance in between the two prayers either by way of a change in the place or by way of

(٣٦٦) وَعَنْ زَيْدِ بْنِ أَرْقَمَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: صَلَّى النَّبِيُّ ﷺ الْعِيدَ، ثُمَّ رَخَّصَ فِي الْجُمُعَةِ، فَقَالَ: «مَنْ شَاءَ أَنْ يُصَلِّيَ فَلْيُصَلِّ». رَوَاهُ الْخَمْسَةُ إِلَّا التِّرْمِذِيَّ، وَصَحَّحَهُ ابْنُ حُرَيْمَةَ.

(٣٦٧) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا صَلَّى أَحَدُكُمْ الْجُمُعَةَ فَلْيُصَلِّ بَعْدَهَا أَرْبَعًا». رَوَاهُ مُسْلِمٌ.

(٣٦٨) وَعَنْ السَّائِبِ بْنِ يَزِيدَ أَنَّ مُعَاوِيَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ لَهُ: إِذَا صَلَّيْتَ الْجُمُعَةَ فَلَا تَصِلْهَا بِصَلَاةٍ حَتَّى تَتَكَلَّمَ أَوْ تَخْرُجَ، فَإِنَّ رَسُولَ اللَّهِ ﷺ أَمَرَنَا بِذَلِكَ: أَنْ لَا نُؤْصِلَ صَلَاةَ الْجُمُعَةِ بِصَلَاةٍ حَتَّى تَتَكَلَّمَ أَوْ نَخْرُجَ. رَوَاهُ مُسْلِمٌ.

Sahihain: On Friday, when the *Imām* is delivering the *Khutba* (religious talk), if you say to your companion to keep quiet, then indeed you have committed the sin (error).

364. Narrated Jābir رضى الله عنه: A man entered the mosque on a Friday when the Prophet صلى الله عليه وسلم was delivering the *Khutba* (religious talk, sermon) and he (the Prophet صلى الله عليه وسلم) said, "Have you prayed? He replied, "No." He (the Prophet صلى الله عليه وسلم) said, "Stand and pray two *Rak'at*."^[1] [Agreed upon].

365. Narrated Ibn 'Abbās رضى الله عنه: The Prophet صلى الله عليه وسلم used to recite in *Jumu'a* prayer *Sūrat Al-Jumu'a*^[2] and *Al-Munafiqūn*^[3]. [Reported by Muslim].

Narrated Nu'mān bin Bashir^[4] رضى الله عنه: He (Allāh's Messenger صلى الله عليه وسلم) used to recite in the two 'Eid and in the Friday prayer^[5]: "*Sabbih isma Rabbikal-A'la*"^[6] and "*Hal atāka*

وَهُوَ يُقَسِّرُ حَدِيثَ أَبِي هُرَيْرَةَ فِي الصَّحِيحَيْنِ مَرْفُوعًا: «إِذَا قُلْتَ لِصَاحِبِكَ: أَنْصِتْ، يَوْمَ الْجُمُعَةِ، وَالْإِمَامُ يَخْطُبُ، فَقَدْ لَعَنْتَ».

(٣٦٤) وَعَنْ جَابِرِ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: دَخَلَ رَجُلٌ يَوْمَ الْجُمُعَةِ، وَالنَّبِيُّ ﷺ يَخْطُبُ، فَقَالَ: «صَلَّيْتَ؟» قَالَ: لَا، قَالَ: «فَمُ فَصَلِّ رَكْعَتَيْنِ». مُتَّفَقٌ عَلَيْهِ.

(٣٦٥) وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا، أَنَّ النَّبِيَّ ﷺ كَانَ يَقْرَأُ فِي صَلَاةِ الْجُمُعَةِ سُورَةَ الْجُمُعَةِ وَالْمُنَافِقِينَ. رَوَاهُ مُسْلِمٌ.

وَلَهُ عَنْ الثَّعْمَانِ بْنِ نَشِيرٍ كَانَ يَقْرَأُ فِي الْعِيدَيْنِ وَفِي الْجُمُعَةِ «بِسْمِ رَبِّكَ الْأَعْلَى» «وَهَلْ أَتَاكَ حَدِيثُ الْغَافِيَةِ».

[1] The narration of Bukhārī comprises the word *Khafifatain* خفيفتين after *Rak'at*ain, which means that he should offer the two light ones such as to economise time to the maximum to listen to the *Khutba*.

[2] *Sūrat* No. 62.

[3] *Sūrat* No. 63.

[4] He is Abū 'Abdullah Al-Ansāri Al-Madani, and was the first *Ansāri* child to be born after the *Hijra* of the Prophet صلى الله عليه وسلم. He was born in the fourteenth month of the *Hijra*. He settled in Shām and later became the governor of Kufa and then Hims. Khalid bin Khalī Al-Kilā'i killed him on Rāhit day in the year 64 H.

[5] Among these *Sūrah* he used to recite different ones on different occasions.

[6] *Sūrat Al-A'la*. No. 87.

371. Narrated Abû Burda رضى الله عنه from his father's authority: I heard Allâh's Messenger صلى الله عليه وسلم say, "That time is between the time when the *Imâm* sits down and the end of the prayer." [Reported by Muslim]. And *Ad-Darâqutni* preponderate it as the saying of Abu Burda.

Ibn Mâjah reported this from 'Abdullâh bin Salâm; but Abû Dâ'ud and An-Nasâ'i reported it from Jâbir: "It is between the time of the *Asr* prayer and the sunset."

More than forty different sayings were narrated about this special fortune time on Friday, and I have detailed them in my book '*Sharh Al-Bukhârî*'.

372. Narrated Jâbir رضى الله عنه It pertains to the *Sunna*^[1] that the Friday prayer holds when forty praying persons or more attend it. [Ad-Dâraqutni reported it through a weak chain of narrators.^[2]]

373. Narrated Samura bin Jundub رضى الله عنه The Prophet صلى الله عليه وسلم used to ask for (Allâh's) forgiveness for the believers, men and women, during every Friday (prayer's sermon).

(٣٧١) وَعَنْ أَبِي بُرْدَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، عَنْ أَبِيهِ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «هِيَ مَا بَيْنَ أَنْ يَجْلِسَ الْإِمَامُ إِلَى أَنْ تَقْضَى الصَّلَاةُ». رَوَاهُ مُسْلِمٌ، وَرَجَّحَ الدَّارِقُطْنِيُّ أَنَّهُ مِنْ قَوْلِ أَبِي بُرْدَةَ.

وَفِي حَدِيثِ عَبْدِ اللَّهِ بْنِ سَلَامٍ عِنْدَ ابْنِ مَاجَهٍ، وَجَابِرٍ عِنْدَ أَبِي دَاوُدَ وَالتَّسَائِي: أَنَّهَا مَا بَيْنَ صَلَاةِ الْعَصْرِ إِلَى غُرُوبِ الشَّمْسِ. وَقَدْ اخْتَلَفَ فِيهَا عَلَى أَكْثَرِ مِنْ أَرْبَعِينَ قَوْلًا أَمْلَيْتُهَا فِي شَرْحِ الْبُخَارِيِّ.

(٣٧٢) وَعَنْ جَابِرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: مَضَتْ السَّنَةُ أَنْ فِي كُلِّ أَرْبَعِينَ فَصَاعِدًا جُمُعَةً. رَوَاهُ الدَّارِقُطْنِيُّ بِإِسْنَادٍ ضَعِيفٍ.

(٣٧٣) وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ النَّبِيَّ ﷺ كَانَ يَسْتَغْفِرُ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ فِي كُلِّ جُمُعَةٍ. رَوَاهُ

[1] The question as to how many people should gather at a certain place such as to necessitate the obligation of offering a Friday prayer, is also a mooted one among the scholars. Different people have mentioned the numbers - three, four, seven, nine, twelve, twenty, forty, fifty and seventy. The fact is that no such number is reported to be envisaged by any *Hadith*. Both a congregational prayer and a Friday prayer stand valid even if there are just two persons to offer these. This *Hadith* which states the number is a weak one. It is reported in a *Hadith* that the first and foremost Friday prayer in Islam was conducted in the village Juvathâ.

[2] This *Hadith* has been reported by 'Abdul 'Aziz bin 'Abdur-Rahmân whose *Ahadith* have been described by *Hadith* scholars as 'false', 'fabricated' and himself as 'unreliable'. Therefore this condition for *Al-Jumu'a* prayer does not hold. It is reported in a *Hadith* that the first and foremost Friday prayer in Islam was conducted in the village Juvathâ.

369. Narrated Abû Huraira رضى الله عنه said, Allâh's Messenger صلى الله عليه وسلم "He who takes a bath and then comes to *Al-Jumu'a* prayer and then prays what was fixed for him,^[1] then keeps silent till the *Imâm* finishes the *Khutba* (religious talk — sermon), and then prays along with him, his sins (committed) between that time and the next Friday will be forgiven and with an addition of three days more."^[2] [Reported by Muslim].

370. Narrated (Abû Huraira) رضى الله عنه Allâh's Messenger صلى الله عليه وسلم mentioned the day of *Jumu'a* then said, "There is a time in it (Friday) at which no Muslim would stand up while praying and beg Allâh, Who is Great and Glorious, for something but He would give it to him,^[3] and he (صلى الله عليه وسلم) pointed with his hand that it (this time) is short." [Agreed upon]. and in the version of Muslim is: "this time is little."

(٣٦٩) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ اغْتَسَلَ، ثُمَّ أَتَى الْجُمُعَةَ، فَصَلَّى مَا قَدَّرَ لَهُ، ثُمَّ انْصَتَ حَتَّى يَفْرَغَ الْإِمَامُ مِنْ خُطْبَتِهِ، ثُمَّ يُصَلِّي مَعَهُ، غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ الْأُخْرَى، وَفُضِّلَ ثَلَاثَةَ أَيَّامٍ». رَوَاهُ مُسْلِمٌ.

(٣٧٠) وَعَنْهُ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ يَوْمَ الْجُمُعَةِ، فَقَالَ: «فِيهِ سَاعَةٌ لَا يَوَاقِفُهَا عَبْدٌ مُسْلِمٌ، وَهُوَ قَائِمٌ يُصَلِّي يَسْأَلُ اللَّهَ عَزَّ وَجَلَّ شَيْئًا، إِلَّا أَعْطَاهُ إِيَّاهُ». وَأَشَارَ بِيَدِهِ بِقِلَلِهَا. مُتَّفَقٌ عَلَيْهِ. وَفِي رِوَايَةٍ لِمُسْلِمٍ: «وَهِيَ سَاعَةٌ خَفِيفَةٌ».

Dhikr (the recitation of the Qur'ân, mentioning Allâh's Names or the utterance of different prescribed supplications). The well-intended motive behind it is that either his record of actions and deeds either must reflect that he has offered his prayers in as many a place or the same must prove that he has offered it as many a times.

[1] There is no specified limit to the number of *Nawâfil* (voluntary prayers) one can offer while waiting for the Friday prayer, likewise there is no specified time limit either. But as the other *Hadith* clearly states that there is no prohibition on the offering of *Naf'l* (voluntary prayer) on Friday even at the very time of *Zawâl*.

[2] Taking a bath on Friday is an act of *Sunna* (supererogatory) according to majority of scholars, which is correct. Some observe it as *Wâjib* (compulsory)

[3] There is a certain time recurring on Friday in which a Muslim's invocation is definitely accepted. Ther Prophet صلى الله عليه وسلم has not specified any particular moment for it. This moment has also been kept secret, similar to *Lailat-ul-Qadr* (the Night of Decree), so that the people spend more time looking for it, and accrue more reward to their account. There are two popular quotations related to it. The first one advocates that this opportune moment occurs in between *Asr* and sunset. The second one postulates that such a moment occurs while *Imâm* delivers his *Khutba* to the public. Muslims ought to look for it during both of these timings.

reported it through a weak chain of narrators].

378. Narrated Al-Hakam bin Hazn^[1] رَوَاهُ التِّرْمِذِيُّ بِإِسْنَادٍ ضَعِيفٍ. وَلَهُ شَاهِدٌ مِنْ حَدِيثِ الْبَرَاءِ عِنْدَ ابْنِ خُرَيْمَةَ.

378. Narrated Al-Hakam bin Hazn^[1] We attended the Friday prayer with the Prophet صلى الله عليه وسلم and he (صلى الله عليه وسلم) stood leaning on a staff or a bow.^[2] [Reported by Abû Dâ'ud].

Chapter 13

SALAT-UL-KHAUF

(PRAYER IN TIME OF FEAR)

379. Narrated Salih bin Khawwât^[3] on the authority of one who offered the Fear prayer with Allâh's Messenger صلى الله عليه وسلم at the battle of *Dhât-ur-Riqâ'*^[4] that a section (of the army) formed a line along with him and a section faced the enemy. He (صلى الله عليه وسلم) led the section which was along with him in a *Rak'a*, then remained standing while they finished their prayer by themselves. They then departed and drew up in line facing the enemy, and the other party came, he led them in the remaining *Rak'a* of his prayer, after which he remained seated while they finished their prayer by themselves. He then led them in uttering

(٣٧٨) وَعَنْ الْحَكَمِ بْنِ حَزْنٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: شَهِدْنَا الْجُمُعَةَ مَعَ النَّبِيِّ ﷺ، فَقَامَ مُتَوَكِّئًا عَلَى عَصَا أَوْ قَوْسٍ. رَوَاهُ أَبُو دَاوُدَ.

١٣ - بَابُ صَلَاةِ الْخَوْفِ

(٣٧٩) عَنْ صَالِحِ بْنِ خَوَّاتٍ رَضِيَ اللَّهُ عَنْهُ عَمَّنْ صَلَّى مَعَ النَّبِيِّ ﷺ يَوْمَ ذَاتِ الرِّقَاعِ صَلَاةَ الْخَوْفِ: أَنَّ طَائِفَةً صَفَّتْ مَعَهُ، وَطَائِفَةٌ وَجَّاهُ الْعَدُوَّ، فَصَلَّى بِالَّذِينَ مَعَهُ رَكْعَةً، ثُمَّ تَبَتَّ قَائِمًا، وَأَتَمُّوا لِأَنْفُسِهِمْ، ثُمَّ انْصَرَفُوا، فَصَفُّوا وَجَّاهُ الْعَدُوَّ، وَجَاءَتِ الطَّائِفَةُ الْأُخْرَى، فَصَلَّى بِهِمُ الرُّكْعَةَ الَّتِي بَقِيَتْ، ثُمَّ تَبَتَّ جَالِسًا، وَأَتَمُّوا لِأَنْفُسِهِمْ، ثُمَّ سَلَّمَ بِهِمْ. مُتَّفَقٌ عَلَيْهِ. وَهَذَا لَفْظُ مُسْلِمٍ. وَوَقَعَ فِي الْمَعْرِفَةِ لِابْنِ مِنْدَةَ: عَنْ صَالِحِ بْنِ خَوَّاتٍ، عَنْ أَبِيهِ.

[Al-Bazzâr reported it through a feeble chain of narrators].

374. Narrated Jâbir bin Samura رَضِيَ اللَّهُ تَعَالَى عَنْهُ: The Prophet صلى الله عليه وسلم used to recite some verses from the Qur'ân, in the Friday *Khutba* (religious talk —sermon), preaching^[1] the people. [Abû Dâ'ud reported it and its origin is in Muslim's *Sahih*].

375. Narrated Târiq bin Shihâb^[2] رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْجُمُعَةُ حَقٌّ وَاجِبٌ عَلَى كُلِّ مُسْلِمٍ فِي جَمَاعَةٍ، إِلَّا عَلَى أَرْبَعَةٍ: مَمْلُوكٌ، وَامْرَأَةٌ، وَصَبِيٌّ، وَمَرِيضٌ» رَوَاهُ أَبُو دَاوُدَ وَقَالَ: لَمْ يَسْمَعْ طَارِقٌ مِنَ النَّبِيِّ ﷺ، وَأَخْرَجَهُ الْحَاكِمُ مِنْ رِوَايَةِ طَارِقِ الْمَذْكُورِ عَنْ أَبِي مُوسَى.

375. Narrated Târiq bin Shihâb^[2] رَضِيَ اللَّهُ تَعَالَى عَنْهُ: Allâh's Messenger صلى الله عليه وسلم said, "The Friday prayer in a congregation is an obligatory duty upon every Muslim, with the exception of four: a slave, a woman, a boy and an invalid (sick)." [Reported by Abû Dâ'ud, who said that Târiq did not hear from the Prophet صلى الله عليه وسلم. Al-Hâkim also reported it from the aforementioned Târiq's report which he narrated from Abû Mûsa].

376. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ عَلَى مُسَافِرٍ جُمُعَةٌ». رَوَاهُ الطَّبْرَانِيُّ بِإِسْنَادٍ ضَعِيفٍ.

376. Narrated Ibn 'Umar رَضِيَ اللَّهُ عَنْهُمَا: Allâh's Messenger صلى الله عليه وسلم said, "Jumu'a prayer is not obligatory on a traveller."^[3] [Reported by At-Tabarâni through a weak chain of narrators].

377. Narrated 'Abdullâh bin Mas'ûd رَضِيَ اللَّهُ عَنْهُ: Whenever Allâh's Messenger صلى الله عليه وسلم sat down on the pulpit we used to face him." [At-Tirmidhi

(٣٧٤) وَعَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ النَّبِيَّ ﷺ كَانَ فِي الْخُطْبَةِ يَقْرَأُ آيَاتَ مِنَ الْقُرْآنِ، يُذَكِّرُ النَّاسَ. رَوَاهُ أَبُو دَاوُدَ، وَأَصْلُهُ فِي مُسْلِمٍ.

(٣٧٥) وَعَنْ طَارِقِ بْنِ شِهَابٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْجُمُعَةُ حَقٌّ وَاجِبٌ عَلَى كُلِّ مُسْلِمٍ فِي جَمَاعَةٍ، إِلَّا عَلَى أَرْبَعَةٍ: مَمْلُوكٌ، وَامْرَأَةٌ، وَصَبِيٌّ، وَمَرِيضٌ» رَوَاهُ أَبُو دَاوُدَ وَقَالَ: لَمْ يَسْمَعْ طَارِقٌ مِنَ النَّبِيِّ ﷺ، وَأَخْرَجَهُ الْحَاكِمُ مِنْ رِوَايَةِ طَارِقِ الْمَذْكُورِ عَنْ أَبِي مُوسَى.

(٣٧٦) وَعَنْ ابْنِ عُمرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ عَلَى مُسَافِرٍ جُمُعَةٌ». رَوَاهُ الطَّبْرَانِيُّ بِإِسْنَادٍ ضَعِيفٍ.

(٣٧٧) وَعَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا اسْتَوَى عَلَى الْمِنْبَرِ، اسْتَقْبَلْنَاهُ بِوُجُوهِنَا.

[1] He used to instruct people about the fundamentals of Islâm, indispensable essentials of religion; and try to dissuade them from the garish charm of this world and persuade them towards the life of the Hereafter.

[2] He is an Ahmûsi, a Bajali, a Kufi and lived long both in the *Jahiliya* and Islâmîc eras. He saw the Prophet صلى الله عليه وسلم but did not hear a *Hadith* from him. He took part in 33 or 34 military expeditions during the caliphate of Abu Bakr and 'Umar. He died in 82 H.

[3] All these *Ahâdith* go to explain that there are six kinds of people upon whom the Friday prayer is not obligatory, these are: slaves, women, children, travellers, sick persons and the nomads. Two more categories, i.e., the blind and the lame are mentioned in the Qur'ân. If they perform the Friday prayer, they shall be exempted from praying the noon prayer.

[1] Al-Hakam bin Hazn bin Abu Wahab Al-Makhzumi became a Muslim during the year of the conquest of Makka and thus attended a *Jumu'a* with the Prophet صلى الله عليه وسلم.

[2] This confirms that a person, while delivering the *Khutba* may take the support of some object to avoid tiredness from a lengthy standing position.

[3] He is Sâlih bin Khawwât bin Jubair bin An-Nu'mân Al-Ansârî Al-Madani. He was one of the prominent *Sahâba* and his *Ahâdith* are very authentic.

[4] *Dhât-ur-Riqâ'* may be translated as 'the one having stripes'. Muslims were suffering from an extreme poverty, they were bare-footed without shoes. When their feet blistered, they wrapped them with rags and tattered clothes. Thus this battle came to be known as *Dhât-ur-Riqâ'*.

Allâh's Messenger صلى الله عليه وسلم drew up in two rows behind him with the enemy between us and the *Qiblah*. The Prophet صلى الله عليه وسلم uttered the *Takbîr* and we all uttered it; then he bowed and we all bowed; then he raised his head after bowing and we all raised ours; then he and the row next to him went down in prostration while the rear row stood facing the enemy; then when Allâh's Messenger صلى الله عليه وسلم finished the prostration and the row next to him stood up, the rear row went down in prostration; then they stood up; then the rear row went to the front and the front row to the rear; then the Prophet صلى الله عليه وسلم bowed and we all bowed; then he raised his head after bowing and we all raised ours; then he and the row next to him which had been in the rear in the first *Rak'a* went down in prostration while the rear row stood up facing the enemy; then when the Prophet صلى الله عليه وسلم and the row next to him finished the prostration the rear row went down and prostrated; then the Prophet صلى الله عليه وسلم uttered the *Taslîm* (salutation) and we all did so.^[1] [Reported by Muslim].

Narrated Abû 'Aiyâsh Az-Zuraqî^[2] (رضى الله عنه) the same in Abû Dâ'ud, and he added: "it was in *Usfân*."^[3]

^[1] The nature of this *Hadîth* apparently seems to be contrary to the Qur'ânic verse, but the Fear prayer (*Salât-al-Khauf*) has been performed in different modes keeping in view the gravity of differing circumstances. *Salât-al-Khauf* is two *Rak'at* for the *Imâm*. According to Nasâ'i, it is mentioned in a *Hadîth* narrated by Jâbir رضي الله عنه that the Prophet صلى الله عليه وسلم led two *Rak'at* each to each of the two groups. In this situation, the *Imâm* prayed four *Rak'at*, out of which two of them are his *Fard* and the rest of the two are his *Nafl*.

^[2] His name is Zaid bin Thâbit who is an Ansâri and a Zurâqi. A group of Muslims report *Hadîth* from him and he died after 40 H.

قَالَ: شَهِدْتُ مَعَ رَسُولِ اللَّهِ ﷺ صَلَاةَ الْخَوْفِ، فَصَفَّفْنَا صَفَيْنِ، صَفَّ خَلْفَ رَسُولِ اللَّهِ ﷺ، وَالْعَدُوُّ بَيْنَنَا وَبَيْنَ الْقِبْلَةِ، فَكَبَّرَ النَّبِيُّ ﷺ، وَكَبَّرْنَا جَمِيعًا، ثُمَّ رَكَعَ، وَرَكَعْنَا جَمِيعًا، ثُمَّ رَفَعَ رَأْسُهُ مِنَ الرُّكُوعِ، وَرَفَعْنَا جَمِيعًا، ثُمَّ انْحَدَرَ بِالسُّجُودِ، وَالصَّفُّ الَّذِي بِلَيْهِ، وَقَامَ الصَّفُّ الْمُؤَخَّرُ فِي نَحْرِ الْعَدُوِّ، فَلَمَّا قَضَى السُّجُودَ قَامَ الصَّفُّ الَّذِي بِلَيْهِ، فَذَكَرَ الْحَدِيثَ.

وَفِي رَوَايَةٍ: ثُمَّ سَجَدَ، وَسَجَدَ مَعَهُ الصَّفُّ الْأَوَّلُ، فَلَمَّا قَامُوا سَجَدَ الصَّفُّ الثَّانِي، ثُمَّ تَأَخَّرَ الصَّفُّ الْأَوَّلُ، وَتَقَدَّمَ الصَّفُّ الثَّانِي، وَذَكَرَ مِثْلَهُ، وَفِي آخِرِهِ: ثُمَّ سَلَّمَ النَّبِيُّ ﷺ، وَسَلَّمْنَا جَمِيعًا. رَوَاهُ مُسْلِمٌ. وَلِأَبِي دَاوُدَ عَنْ أَبِي عَيَّاشٍ الزُّرَقِيِّ مِثْلَهُ، وَزَادَ: إِنَّهَا كَانَتْ بِعُسْفَانَ.

the *Taslîm* (salutation)^[1]. [Agreed upon]; and this version is of Muslim.

380. Narrated Ibn 'Umar رضي الله عنهما I went on an expedition with Allâh's Messenger صلى الله عليه وسلم to Najd^[2], and when we came in front of the enemy we drew up in line facing them. Allâh's Messenger صلى الله عليه وسلم then stood up and led us in prayer, and one section stood up along with him while the other faced the enemy. He prayed a *Rak'a* with those who were with him and made two prostrations, and then they changed places with those who had not prayed. When they came Allâh's Messenger صلى الله عليه وسلم prayed a *Rak'a* with them and made two prostrations, then he uttered the *Taslîm* (salutation) and each of them got up and left, after which he prayed a *Rak'a* alone and made two prostrations.^[3] [Agreed upon, and this is the version of Al-Bukhârî].

381. Narrated Jâbir رضي الله عنه I witnessed *Salât-al-Khauf* with

(٣٨٠) وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: غَزَوْتُ مَعَ رَسُولِ اللَّهِ ﷺ قِبَلَ نَجْدٍ فَوَازَيْنَا الْعَدُوَّ، فَصَافَفْنَاهُمْ، فَقَامَ رَسُولُ اللَّهِ ﷺ، فَضَلَّى بِنَا، فَقَامَتِ طَائِفَةٌ مَعَهُ، وَأَقْبَلَتِ طَائِفَةٌ عَلَى الْعَدُوِّ، وَرَكَعَ بَيْنَ مَعَهُ، وَسَجَدَ سَجْدَتَيْنِ، ثُمَّ انْصَرَفُوا مَكَانَ الطَّائِفَةِ الَّتِي لَمْ تُصَلِّ، فَجَاوَعُوا، فَكَرَعَ بِهِمْ رَكْعَةً، وَسَجَدَ سَجْدَتَيْنِ، ثُمَّ سَلَّمَ فَقَامَ كُلُّ وَاحِدٍ مِنْهُمْ، فَكَرَعَ لِنَفْسِهِ رَكْعَةً وَسَجَدَ سَجْدَتَيْنِ. مُتَّفَقٌ عَلَيْهِ، وَاللَّفْظُ لِلْبُخَارِيِّ.

(٣٨١) وَعَنْ جَابِرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ

^[1] This *Hadîth* states that the Prophet صلى الله عليه وسلم led a prayer consisting of two *Rak'at* and a second *Hadîth* states that he led two prayers consisting of two *Rak'at* each to two different groups of fighters. In as much as the leading of two prayers is mentioned, there is no difference of opinion regarding it. The crux of the matter is that during such a 'prayer of fear', the war-tactics have been taken into consideration. Different methods of praying are authentically proven to have been adopted by the Prophet صلى الله عليه وسلم.

Ibn Hazam has referred to fourteen different methods (styles) of praying depending on what a certain situation calls for. Sometimes a lengthy prayer and sometimes a short one. Sometimes with one manner and sometime with another. The name of the Companion of the Prophet صلى الله عليه وسلم to whom this *Hadîth* has been narrated, is not mentioned. According to another reference, his name has been stated as Sahl bin Abi Hathma.

^[2] Najd is the name of that part of the Arabian Peninsula where highlands and hills are situated.

^[3] It appears from this *Hadîth* that the Prophet صلى الله عليه وسلم led one *Rak'a* each to two different groups while each group offered the other *Rak'a* by itself. Apparently, this situation coincides with the Qur'ân.

Chapter 14

THE PRAYERS OF THE TWO
'EID^[1] (FESTIVALS)

385. Narrated 'Aisha رضى الله عنها: Allāh's Messenger صلى الله عليه وسلم said, "(Eid) Al-Fitr is the day on which the people break the fast, and (Eid) Al-Adha is the day they offer sacrifices."^[2] [Reported by At-Tirmidhi].

386. Narrated Abū 'Umair bin Anas bin Mālik^[3] (رضى الله عنه) on the authority of some of his paternal uncles who were among the Companions, that some men came riding and testified that they had seen the new moon the previous day. The Prophet صلى الله عليه وسلم therefore commanded the people to break the fast and go out to their place of prayer in the morning.^[4] [Reported by Ahmad and Abū Dā'ud. This is

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(٣٨٥) عَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْفِطْرُ يَوْمٌ يَفْطِرُ النَّاسُ، وَالْأَضْحَى يَوْمٌ يَضْحَى النَّاسُ». رَوَاهُ التِّرْمِذِيُّ.

(٣٨٦) وَعَنْ أَبِي عُمَيْرِ بْنِ أَنَسٍ، عَنْ عُمُوْمَةٍ لَهُ مِنَ الصَّحَابَةِ، أَنَّ رَكْبًا جَاءُوا، فَشَهِدُوا أَنَّهُمْ رَأَوْا الْهَيْلَالَ بِالْأَمْسِ، فَأَمَرَهُمُ النَّبِيُّ ﷺ أَنْ يَفْطِرُوا، وَإِذَا أَصْبَحُوا أَنْ يَغْدُوا إِلَى مَضَلَّتِهِمْ. رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ، وَهَذَا لَفْظُهُ، وَإِسْنَادُهُ صَحِيحٌ.

^[1] The prayer of 'Eidain (two 'Eid) is *Sunnat Mu'akkada* (offered regularly by the Prophet صلى الله عليه وسلم — hence a definite *Sunna*). Some scholars observe it as *Fard Kifaya* (a collective duty — an obligation which, if performed by one person, suffices for the rest, as it does not have to be performed essentially by all), whereas some of them maintain that it is *Fard 'Ain* (an individual duty — an obligation essentially to be performed by each individual). The first observation sounds more preferable.

^[2] This *Hadith* implies that in order to observe 'Eid-ul-Fitr and 'Eid-ul-Adha prayers, it is necessary to acquire people's unanimous approval. If someone sights the crescent of Shawwāl and the people do not believe him, he can neither break his fast nor can he celebrate 'Eid alone. Similarly he can neither offer a sacrifice nor offer a prayer on the other 'Eid. He can do so only on the condition that the rest of the people participate in it.

^[3] His name is 'Abdullāh bin Anas bin Mālik Al-Ansāri and he was the eldest of Anas' children. He was a reliable of the 4th grade and was one of the young *Tābi'in*. He lived for a long time after his father.

^[4] This clarifies that in case the moon is not sighted on the 29th of Ramadān, but the next day an authentic news concerning the confirmed sighting of the moon arrives that the same has been sighted at such and such place, the fasting should be broken in general then and there. If the confirmation arrives prior to *Zawāl* time (decline of the sun), 'Eid prayer should be offered the same day. If the same is confirmed after *Zawāl* time, it should be offered the following day.

In a different version, An-Nasā'i reported this narration from (Jābir رضى الله عنه): "The Prophet صلى الله عليه وسلم led a section of his Companions in two *Rak'at* after which he uttered the *Taslim* (salutation); then he led another section in two *Rak'at* after which he uttered the *Taslim* (salutation)." Another version of Abū Dā'ud by Abū Bakra (رضى الله عنه) has the same.

382. Narrated Hudhaifa رضى الله عنه: The Prophet صلى الله عليه وسلم led our section in one *Rak'a* and the other section in one *Rak'a*, and they did not make up for the second *Rak'a*. [Reported by Ahmad, Abū Dā'ud and An-Nasā'i; Ibn Hibbān graded it *Sahih*]. The version of Ibn Khuzaima by 'Abdullah bin 'Abbās رضى الله عنه is the same.

383. Narrated Ibn 'Umar رضى الله عنهما: Allāh's Messenger صلى الله عليه وسلم said, "The prayer in time of danger is one *Rak'a*, in whatever posture it is."^[1] [Al-Bazzār reported it through a weak chain of narrators].

384. Narrated (Ibn 'Umar رضى الله عنهما) this *Hadith*, tracing it back to the Prophet صلى الله عليه وسلم: "No forgetfulness is due for the prayer in time of danger." [Ad-Dāraqutni reported it through a weak chain of narrators].

وَالنَّسَائِيُّ مِنْ وَجْهِ آخَرَ عَنْ جَابِرٍ، أَنَّ النَّبِيَّ ﷺ صَلَّى بِطَائِفَةٍ مِنْ أَصْحَابِهِ رَكَعَتَيْنِ، ثُمَّ سَلَّمَ، ثُمَّ صَلَّى بِآخَرَيْنِ أَيْضًا رَكَعَتَيْنِ، ثُمَّ سَلَّمَ. وَمِثْلُهُ لِأَبِي دَاوُدَ عَنْ أَبِي بَكْرَةَ.

(٣٨٢) وَعَنْ حُذَيْفَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ النَّبِيَّ ﷺ صَلَّى صَلَاةَ الْخَوْفِ بِهَؤُلَاءِ رَكَعَةً، وَهَؤُلَاءِ رَكَعَةً، وَلَمْ يَقْضُوا. رَوَاهُ أَحْمَدُ وَأَبُو دَاوُدَ وَالنَّسَائِيُّ، وَصَحَّحَهُ ابْنُ حِبَّانَ، وَمِثْلُهُ عِنْدَ ابْنِ خُزَيْمَةَ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا.

(٣٨٣) وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «صَلَاةُ الْخَوْفِ رَكَعَةٌ عَلَى أَيْ وَجْهِ كَانَ». رَوَاهُ الْبَزْزَارُ بِإِسْنَادٍ ضَعِيفٍ.

(٣٨٤) وَعَنْهُ مَرْفُوعًا: لَيْسَ فِي صَلَاةِ الْخَوْفِ سَهْوٌ. أَخْرَجَهُ الدَّارَقُطْنِيُّ بِإِسْنَادٍ ضَعِيفٍ.

^[1] Usfān is a name of a place which is located at a distance of two *Manzil* (about two-days journey) from Makka.

^[2] From this *Hadith* some people deduce and conclude that there is one *Rak'a* each, both on the follower and *Imām*. Hence Sufyān also follows the same view.

390. Narrated Ibn 'Umar رضي الله عنهما: Allāh's Messenger صلى الله عليه وسلم Abū Bakr and 'Umar (رضي الله عنهما) used to offer the 'Eid prayer before *Khutba* (religious talk — sermon).^[1] [Agreed upon].

391. Narrated Ibn 'Abbās رضي الله عنهما: The Prophet صلى الله عليه وسلم offered two *Rak'at*^[2] on the day of 'Eid, and did not pray before or after them.^[3] [Reported by *As-Sab'a*].

392. Narrated (Ibn 'Abbās رضي الله عنهما): The Prophet صلى الله عليه وسلم offered the 'Eid prayer without an *Adhān* or an *Iqāma*. [Reported by Abū Dā'ud; and its origin is in Al-Bukhārī].

393. Narrated Abū Sa'īd رضي الله عنه: The Prophet صلى الله عليه وسلم never used to offer any prayer before the 'Eid prayer, but when he went back home, he used to pray two *Rak'at*. [Reported by Ibn Mājah through a good chain of narrators].

394. Narrated (Abū Sa'īd رضي الله عنه): The Prophet صلى الله عليه وسلم used to go out on the day of the breaking of the fast and the day of sacrifice to the place of prayer, and the first thing he would start with was the prayer, when he finished he would stand facing the people who were seated in their rows,

(٣٩٠) وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ وَأَبُو بَكْرٍ وَعُمَرُ يُصَلُّونَ الْعِيدَيْنِ قَبْلَ الْخُطْبَةِ. مُتَّفَقٌ عَلَيْهِ.

(٣٩١) وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا أَنَّ النَّبِيَّ ﷺ صَلَّى يَوْمَ الْعِيدِ رَكَعَتَيْنِ، لَمْ يُصَلِّ قَبْلَهُمَا وَلَا بَعْدَهُمَا. أَخْرَجَهُ السَّبْعَةُ.

(٣٩٢) وَعَنْهُ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ النَّبِيَّ ﷺ صَلَّى الْعِيدَ بِلَا أَذَانٍ وَلَا إِقَامَةٍ. أَخْرَجَهُ أَبُو دَاوُدَ وَأَصْلُهُ فِي الْبُخَارِيِّ.

(٣٩٣) وَعَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يَخْرُجُ يَوْمَ الْفِطْرِ وَالْأَضْحَى إِلَى الْمُصَلَّى، فَأِذَا رَجَعَ إِلَى مَنْزِلِهِ صَلَّى رَكَعَتَيْنِ. رَوَاهُ ابْنُ مَاجَةَ بِإِسْنَادٍ حَسَنٍ.

(٣٩٤) وَعَنْهُ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يَخْرُجُ يَوْمَ الْفِطْرِ وَالْأَضْحَى إِلَى الْمُصَلَّى، وَأَوَّلُ شَيْءٍ يَبْدَأُ بِهِ الصَّلَاةَ، ثُمَّ يَنْصَرِفُ، فَيَقُومُ مُقَابِلَ النَّاسِ - وَالنَّاسُ عَلَى صُفُوفِهِمْ - فَيُعِظُهُمْ وَيَأْمُرُهُمْ. مُتَّفَقٌ عَلَيْهِ.

^[1] According to *Sunna*, *Khutba* is to be delivered after the prayer, and there is no difference of opinion about it. During the era of Bani Umayya, Marwān brought an innovation into effect that the *Khutba* should precede the prayer, but this practice has no value in Islām.

^[2] If a person fails to join the 'Eid prayer behind the *Imām*, it is advisable for him to offer four *Rak'at* alone. (Refer to *Fath-ul-'Allām*).

^[3] No *Nafī* (voluntary prayer) be offered before or after 'Eid prayer in the *Musalla* ('Eid praying place). However, back at home, it is permissible for him to offer the same.

Abū Dā'ud's version and its *Isnād* are sound].

387. Narrated Anas رضي الله عنه: Allāh's Messenger صلى الله عليه وسلم used not to go out on the day of the breaking of the fast till he eats some dates. [Al-Bukhārī reported it]. A *Mu'allaq* (suspended) version but connected by Ahmad has: "and he used to eat an odd number."

388. Narrated Ibn Buraida on the authority of his father: Allāh's Messenger صلى الله عليه وسلم used not to go out on the day of breaking of the fast till he had some food, but he used not to take any food on the day of sacrifice^[1] till he had prayed. [Reported by Ahmad and At-Tirmidhi; Ibn Hibbān graded it *Sahih* (sound)].

389. Narrated Umm 'Atiya رضي الله عنها: We were commanded^[2] to bring out on 'Eid-ul-Fitr and 'Eid-ul-Adha, the young women and the menstruating women to participate in the goodness and supplications of the Muslims but the menstruating women would refrain from prayers.^[3] [Agreed upon].

(٣٨٧) وَعَنْ أَنَسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ لَا يَخْرُجُ يَوْمَ الْفِطْرِ حَتَّى يَأْكُلَ تَمَرَاتٍ يَأْكُلُهُنَّ وَتَرَاتٍ. أَخْرَجَهُ الْبُخَارِيُّ، وَفِي رِوَايَةٍ مُعْلَقَةٍ - وَوَصَلَهَا أَحْمَدُ -: (وَيَأْكُلُهُنَّ إِنْزَادًا).

(٣٨٨) وَعَنْ ابْنِ بُرَيْدَةَ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ لَا يَخْرُجُ يَوْمَ الْفِطْرِ حَتَّى يَطْعَمَ، وَلَا يَطْعَمَ يَوْمَ الْأَضْحَى حَتَّى يُصَلِّيَ. رَوَاهُ أَحْمَدُ وَالتِّرْمِذِيُّ، وَصَحَّحَهُ ابْنُ جِبَانَ.

(٣٨٩) وَعَنْ أُمِّ عَطِيَّةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: أُمِرْنَا أَنْ نُخْرِجَ الْعَوَاتِقَ وَالْحَيْضَ فِي الْعِيدَيْنِ، يَشْهَدْنَ الْحَيْرَ وَدَعْوَةَ الْمُسْلِمِينَ، وَتَعْتَزِلُ الْحَيْضُ الْمُصَلَّى. مُتَّفَقٌ عَلَيْهِ.

^[1] This *Hadīth* informs us that it is in accordance with *Sunna* to eat something before 'Eid-ul-Fitr prayer, and after 'Eid-ul-Adha prayer. No particular food is recommended, but keeping in view the tradition of the Prophet صلى الله عليه وسلم dates are preferable.

^[2] This *Hadīth* tells us that it is preferable to women to go to *Musalla-al-'Eid* (praying place for offering 'Eid prayer) and pray there along with men. Such a preference is given to them so that they too may participate in supplication and its concomitant blessings.

^[3] Some people interpret this *Hadīth* maintaining the view that it was allowed during the early days of Islām so that the volume of the Muslim populace may appear to be seemingly abundant but the permission for the women to come out was revoked later on. But to answer their argument effectively, it is sufficient to quote a *Hadīth* narrated by 'Abdullāh bin 'Abbās رضي الله عنهما which states that even after the conquest of Makka, he has seen the women-folk going to the *Musalla-al-'Eid*.

games. He (صلى الله عليه وسلم) said, "Allāh has substituted for you something better than them: the day of sacrifice and the day of breaking the fast." [Reported by Abū Dā'ud and An-Nasā'i; with a *Sahih Isnād*].

399. Narrated 'Ali رضي الله عنه: It is *Sunna* to go to the 'Eid (prayer) on foot. [Reported by At-Tirmidhi who graded it *Hasan*].

400. Narrated Abū Huraira رضي الله عنه: It rained on an 'Eid day, so the Prophet صلى الله عليه وسلم led them (the people) in the 'Eid prayer in the mosque.^[1] [Reported by Abū Dā'ud with a *Laiyin* (weak) *Isnād*].

Chapter 15

SALAT AL-KUSUF^[2] (PRAYER AT AN ECLIPSE)

401. Narrated Mughira bin Shu'ba رضي الله عنه: That there was a solar eclipse in the time of Allāh's Messenger صلى الله عليه وسلم on the day his son Ibrāhīm^[3] died, and the people said, "The eclipse of the sun has happened due to the death of Ibrāhīm." Allāh's Messenger صلى الله عليه وسلم said, "The sun and the moon are two of Allāh's signs; they are not eclipsed due to

يَوْمَانِ يَلْعَبُونَ فِيهِمَا، فَقَالَ: قَدْ أَبْدَلَكُمْ اللَّهُ يَوْمًا خَيْرًا مِنْهُمَا: يَوْمَ الْأَضْحَى، وَيَوْمَ الْفِطْرِ. أَخْرَجَهُ أَبُو دَاوُدَ وَالتَّيَمِيُّ بِإِسْنَادٍ صَحِيحٍ.

(٣٩٩) وَعَنْ عَلِيٍّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: مِنَ السُّنَّةِ أَنْ يَخْرُجَ إِلَى الْعِيدِ مَاشِيًا. رَوَاهُ التِّرْمِذِيُّ، وَحَسَنَهُ.

(٤٠٠) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّهُمْ أَصَابَهُمْ مَطَرٌ فِي يَوْمِ عِيدِهِ، فَصَلَّى بِهِمُ النَّبِيُّ ﷺ صَلَاةَ الْعِيدِ فِي الْمَسْجِدِ. رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ لَيْسَ.

١٥ - بَابُ صَلَاةِ الْكُسُوفِ

(٤٠١) عَنْ الْمُغِيرَةِ بْنِ شُعْبَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: اتَّكَسَفَتِ الشَّمْسُ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ يَوْمَ مَاتَ إِبْرَاهِيمُ، فَقَالَ النَّاسُ: اتَّكَسَفَتِ الشَّمْسُ لِمَوْتِ إِبْرَاهِيمَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الشَّمْسَ وَالْقَمَرَ آيَاتُ مِنْ آيَاتِ اللَّهِ، لَا يَنْكَسِفَانِ لِمَوْتِ

he would then preach them and command them. [Agreed upon].

395. Narrated 'Amr bin Shu'aib from his father on the authority of his grand father: The Prophet صلى الله عليه وسلم said, "The *Takbīr* in ('Eid) *Al-Fitr* prayer are seven in the first *Rak'a*^[1] and five in the second, and the recitation of the Qur'ān in both is after the *Takbīr*." [Reported by Abū Dā'ud; At-Tirmidhi took its authentication from Al-Bukhārī].

396. Narrated Abū Wāqid Al-Laithi صلى الله عليه وسلم used to recite on ('Eid) *Al-Adha* and ('Eid) *Al-Fitr*, *Sūrat Qāf* (No. 50) and *Sūrat Al-Qamar* (No. 54) [Reported by Muslim].

397. Narrated Jābir رضي الله عنه: On an 'Eid day, Allāh's Messenger صلى الله عليه وسلم would return by a different road^[2] from the one he had taken when going out (for the 'Eid prayer.) [Reported by Al-Bukhārī]. Reported Abū Dā'ud the same by Ibn 'Umar (رضي الله عنهما) in another version.

398. Narrated Anas رضي الله عنه that when Allāh's Messenger صلى الله عليه وسلم came to Al-Madīna, the people had two days on which they engaged in

(٣٩٥) وَعَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ نَبِيُّ اللَّهِ ﷺ: «التَّكْبِيرُ فِي الْفِطْرِ سَبْعٌ فِي الْأُولَى، وَخَمْسٌ فِي الْأُخْرَى، وَالْقِرَاءَةُ بَعْدَهُمَا كِلْتَاهُمَا». أَخْرَجَهُ أَبُو دَاوُدَ، وَنَقَلَ التِّرْمِذِيُّ عَنْ الْبُخَارِيِّ تَصْحِيحَهُ.

(٣٩٦) وَعَنْ أَبِي وَقِيلٍ اللَّيْثِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يَقْرَأُ فِي الْأَضْحَى وَالْفِطْرِ بِـ «ق»، وَافْتَرَبَتْ. أَخْرَجَهُ مُسْلِمٌ.

(٣٩٧) وَعَنْ جَابِرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا كَانَ يَوْمَ الْعِيدِ خَالَفَ الطَّرِيقَ. أَخْرَجَهُ الْبُخَارِيُّ، وَابْنُ دَاوُدَ عَنْ ابْنِ عُمَرَ نَحْوَهُ.

(٣٩٨) وَعَنْ أَنَسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ، وَلَهُمْ

[1] This *Hadīth* clarifies that in case it becomes difficult to perform a prayer in *Musalla-al-'Eid*, due to an excuse, it is permissible to perform the same in a mosque.

[2] The meaning of the words *Kusūf* and *Khusūf* (the solar and lunar eclipse) is "to become changed". The word *Khusūf* usually implies on a lunar eclipse, whereas *Kusūf* alludes to a solar one, but these are also used contrariwise.

[3] His mother was Maria, the Egyptian a former slave-wife of Allāh's Messenger صلى الله عليه وسلم given to him as a gift by Al-Muqawqis the ruler of Alexandria and Egypt. Ibrāhīm was born in Jumada-al-Ula 9 H. and died on 29 Shawwāl 11 H. at the age of 18 months. He was buried at Al-Baqi' and he (صلى الله عليه وسلم) said, "He has someone to complete his suckling period in Paradise."

[1] There is a difference of opinion among scholars about ten reportings related to the number of *Takbirāt-ul-'Eidain* and their situations, the more correct manner among them is the one mentioned in this *Hadīth*. Some people act upon the *Hadīth* narrated by Ibn Mas'ūd رضي الله عنه in which besides *Takbir Iftitah* and *Takbir Ruku'*, there are six extra *Takbirāt*, three of which are to be pronounced in the first *Rak'a* prior to the recitation and the remaining three in the second *Rak'a* after the recitation. In the matter of correctness and propriety, the *Hadīth* narrated by Ibn Mas'ūd stands nowhere.

[2] That is, while going to *Musalla-al-'Eid*, he adopted a certain route, but while coming back from there, he chose a different one, for the reason that different places may testify the worship and the splendour of Islām may become prominent.

and then he prayed and stood for a long time, about as long as it would take to recite *Sûrat Al-Baqarah*, then he bowed for a long time; then he raised his head and stood for a long time; but was less than the first time; then he prostrated; then he stood for a long time; but for less than the first time; then he bowed for a long time, but less than the first bowing; then he raised his head; then he prostrated; then he finished, and the sun had become bright. He then delivered a *Khutba* (religious talk, sermon).^[1] [Agreed upon]. And it is the version of Al-Bukhârî.

In another version of Muslim is: "When there was an eclipse of the sun, (Allâh's Messenger صلى الله عليه وسلم) prayed eight *Raku'* in four prostrations."

In another version of Muslim narrated by 'Ali رضي الله عنه is the same.

Narrated Jâbir رضي الله عنه: "He (Allâh's Messenger صلى الله عليه وسلم) prayed with six *Ruku'* (bowings) and four *Sajda* (prostrations)."

Narrated Ubai bin Ka'b رضي الله عنه: "He (the Prophet صلى الله عليه وسلم) prayed and bowed five times and prostrated twice and in the second *Rak'a* he also did the same." [Abu Dâ'ud]

404. Narrated Ibn 'Abbâs رضي الله عنهما: No wind ever blew without the Prophet صلى الله عليه وسلم getting down on his knees and saying, "O Allâh, make

عَنْهُ رَسُولُ اللَّهِ ﷺ فَصَلَّى، فَقَامَ قِيَامًا طَوِيلًا نَحْوًا مِنْ قِرَاءَةِ سُورَةِ الْبَقَرَةِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، ثُمَّ رَفَعَ، فَقَامَ قِيَامًا طَوِيلًا، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ سَجَدَ، ثُمَّ قَامَ قِيَامًا طَوِيلًا، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ رَفَعَ، فَقَامَ قِيَامًا طَوِيلًا، وَهُوَ دُونَ الْقِيَامِ الْأَوَّلِ، ثُمَّ رَكَعَ رُكُوعًا طَوِيلًا، وَهُوَ دُونَ الرُّكُوعِ الْأَوَّلِ، ثُمَّ رَفَعَ رَأْسَهُ، ثُمَّ سَجَدَ، ثُمَّ أَنْصَرَفَ، وَقَدْ انْجَلَتْ الشَّمْسُ، فَخَطَبَ النَّاسَ. مُتَّفَقٌ عَلَيْهِ، وَاللَّفْظُ لِلْبُخَارِيِّ.

وَفِي رِوَايَةٍ لِمُسْلِمٍ: صَلَّى حِينَ كُسِفَتِ الشَّمْسُ ثَمَانِي رَكَعَاتٍ فِي أَرْبَعِ سَجَدَاتٍ. وَعَنْ عَلِيٍّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ مِثْلُ ذَلِكَ.

وَلَهُ عَنْ جَابِرٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ: صَلَّى سِتَّ رَكَعَاتٍ بِأَرْبَعِ سَجَدَاتٍ.

وَالْأَيْبِيُّ دَاوُدَ عَنْ أَبِي بِنْدٍ كَعْبٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ: صَلَّى، فَكَرَعَ خَمْسَ رَكَعَاتٍ، وَسَجَدَ سَجْدَتَيْنِ، وَفَعَلَ فِي الثَّانِيَةِ مِثْلَ ذَلِكَ.

(٤٠٤) وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: مَا هَبَّتِ الرِّيحُ قَطُّ، إِلَّا جَاءَ النَّبِيُّ ﷺ عَلَى رُكْبَتَيْهِ، وَقَالَ: «اللَّهُمَّ اجْعَلْهَا

neither the life nor the death^[1] of anyone. So when you see them (the eclipse of the moon or sun) glorify and supplicate to Allâh and offer prayers until the eclipse is over.^[2] [Agreed upon]. In the version of Al-Bukhârî it is: "till it becomes bright."

In the version of Al-Bukhârî narrated by Abû Bakra (رضي الله عنه): "Pray and invoke (Allâh) till what is overwhelming you is over."

402. Narrated 'Aisha رضي الله عنها: Allâh's Messenger صلى الله عليه وسلم recited from the Qur'ân in a loud voice^[3] in the prayer at an eclipse, and prayed two *Rak'at* in which he bowed four times^[4] and prostrated four times." [Agreed upon. This is the version of Muslim]. In another version of Muslim: "He (صلى الله عليه وسلم) sent an announcer to announce: Come to a congregational prayer."^[5]

403. Narrated Ibn 'Abbâs رضي الله عنهما: There was an eclipse of the sun in the time of Allâh's Messenger صلى الله عليه وسلم

أَحَدٍ وَلَا لِحَيَاتِهِ، فَإِذَا رَأَيْتُمُوهُمَا فَادْعُوا اللَّهَ وَصَلُّوا، حَتَّى تَنْكَشِفَ». مُتَّفَقٌ عَلَيْهِ. وَفِي رِوَايَةٍ لِلْبُخَارِيِّ: «حَتَّى تَنْجَلِيَ».

وَالْبُخَارِيُّ مِنْ حَدِيثِ أَبِي بَكْرَةَ: «فَصَلُّوا، وَادْعُوا، حَتَّى يَنْكَشِفَ مَا بِكُمْ».

(٤٠٢) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا، أَنَّ النَّبِيَّ ﷺ جَهَرَ فِي صَلَاةِ الْكُسُوفِ بِقِرَاءَتِهِ، فَصَلَّى أَرْبَعَ رَكَعَاتٍ، فِي رَكَعَتَيْنِ وَأَرْبَعِ سَجَدَاتٍ. مُتَّفَقٌ عَلَيْهِ، وَهَذَا لَفْظُ مُسْلِمٍ. وَفِي رِوَايَةٍ لَهُ: قَبَعَتْ مُنَادِيًا يَنَادِي «الصَّلَاةَ جَامِعَةً».

(٤٠٣) وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: انْخَسَفَتِ الشَّمْسُ عَلَى

[1] In the days of *Jahiliya* (pre-Islamic period), people used to believe that whenever a person of eminence is either born or passes away, a solar or lunar eclipse takes place. The Prophet صلى الله عليه وسلم refuted this idea.

[2] This prayer is unanimously regarded as *Sunna*. It consists of two *Rak'at*, with two *Ruku'* (bowing) in each *Rak'a*. As this prayer has been instructed to be offered at the sighting of an eclipse, majority of the scholars have maintained it to be performed even during those hours which are normally avoided for the praying purpose. Furthermore, there are various other modes also related to the offering of this prayer but they are all faulty.

[3] Whether the lunar and solar Eclipse prayers be offered in a loud voice or a subdued one is again a mooted point, but offering with a loud voice is proved from a *Marfu'* (traceable) *Hadith*.

[4] Contrary to other prayers, this prayer is with two *Ruku'* (bowings) in each *Rak'a*.

[5] According to the sound *Hadith* calling for any other prayer except the Eclipse prayer is not approved.

[1] It is known from this *Hadith* that *Khutba* (religious talk, sermon) is also delivered with the Eclipse prayer.

Khutba^[1] (religious talk, sermon). [Reported by *Al-Khamsa*; and *At-Tirmidhi*, *Abu 'Awana* and *Ibn Hibbân* graded it *Sahih* (sound)].

407. Narrated 'Aisha رضي الله عنها: The people complained to Allâh's Messenger صلى الله عليه وسلم of the lack of rain, so he gave orders for a pulpit which was put for him at the prayer place, and then fixed a day for the people to come out. And he صلى الله عليه وسلم came out when the edge of the sun appeared, sat down on the pulpit and having pronounced the greatness of Allâh and expressed His praise, he said, "You have complained of drought in your abodes. Allâh has ordered you to supplicate Him and promised that He would answer your prayer." Then he صلى الله عليه وسلم said, "All the Praise is to Allâh, the *Rabb* of the universe, the Compassionate, the Merciful, the Master of the Day of Judgement, there is no God but Allâh, Who does what He wishes. O Allâh! You are Allâh, there is no deity but You, You are the Rich, and we are the poor, send down rain upon us and make what You send down strength and satisfaction for a time." He صلى الله عليه وسلم then raised his hands^[2] and

خُطِبْتُكُمْ هَذِهِ. رَوَاهُ الْخَمْسَةُ، وَصَحَّحَهُ التِّرْمِذِيُّ وَأَبُو عَوَانَةَ وَابْنُ جِبَّانَ.

(٤٠٧) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا قَالَتْ: شَكَا النَّاسُ إِلَى رَسُولِ اللَّهِ ﷺ فُحُوطَ الْمَطَرِ، فَأَمَرَ بِمِنْبَرٍ، فَوُضِعَ لَهُ فِي الْمُصَلَّى، وَوَعَدَ النَّاسَ يَوْمًا يَخْرُجُونَ فِيهِ، فَخَرَجَ حِينَ بَدَأَ حَاجِبُ الشَّمْسِ، فَقَعَدَ عَلَى الْمِنْبَرِ، فَكَبَّرَ وَحَمِدَ اللَّهَ، ثُمَّ قَالَ: إِنَّكُمْ شَكَوْتُمْ جَدَبَ دِيَارِكُمْ، وَقَدْ أَمَرَكُمُ اللَّهُ أَنْ تَدْعُوهُ، وَوَعَدَكُمْ أَنْ يَسْتَجِيبَ لَكُمْ، ثُمَّ قَالَ: الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، الرَّحْمَنُ الرَّحِيمُ، مَالِكُ يَوْمِ الدِّينِ، لَا إِلَهَ إِلَّا اللَّهُ، يَفْعَلُ مَا يُرِيدُ، اللَّهُمَّ أَنْتَ اللَّهُ، لَا إِلَهَ إِلَّا أَنْتَ، أَنْتَ الْغَنِيُّ، وَنَحْنُ الْفُقَرَاءُ، أَنْزِلْ عَلَيْنَا الْغَيْثَ، وَاجْعَلْ مَا أَنْزَلْتَ عَلَيْنَا قُوَّةً وَبَلَاغًا إِلَى حِينٍ. ثُمَّ رَفَعَ يَدَيْهِ، فَلَمْ يَزَلْ حَتَّى رُئِيَ بَيَاضُ إِبْطَيْهِ، ثُمَّ حَوَّلَ إِلَى النَّاسِ ظَهْرَهُ، وَقَلَبَ رِدَاءَهُ، وَهُوَ رَافِعٌ يَدَيْهِ، ثُمَّ أَقْبَلَ عَلَى النَّاسِ، وَنَزَلَ، وَصَلَّى رَكْعَتَيْنِ، فَأَنشَأَ اللَّهُ تَعَالَى

it a mercy and do not make it a punishment." [Reported by *Ash-Shâfi'i* and *At-Tabarâni*].

رَحْمَةً، وَلَا تَجْعَلْهَا عَذَابًا». رَوَاهُ الشَّافِعِيُّ وَالطَّبْرَانِيُّ.

405. Narrated (Ibn 'Abbâs) رضي الله عنهما: He (the Prophet صلى الله عليه وسلم) prayed during an earthquake six *Ruku'* and four *Sajda*, and said, "This is the way the Prayer of the Signs^[1] (صلاة الآيات) is offered." [Reported by *Al-Baihaqi*, and *Ash-Shâfi'i* reported a similar *Hadith* without its end through 'Ali bin Abû Talib عنه].

(٤٠٥) وَعَنْهُ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّهُ صَلَّى فِي زَلْزَلَةٍ سِتَّ رُكْعَاتٍ، وَأَرْبَعَ سَجَدَاتٍ، وَقَالَ: هُكَذَا صَلَاةُ الْآيَاتِ. رَوَاهُ الْبَيْهَقِيُّ، وَذَكَرَ الشَّافِعِيُّ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ مِثْلَهُ، دُونَ آخِرِهِ.

Chapter 16 SALAT-UL-ISTISQA^[2] (PRAYER FOR RAIN)

406. Narrated Ibn 'Abbâs رضي الله عنهما: Allâh's Messenger صلى الله عليه وسلم went out (to pray for rain) wearing rough clothes, with a humble and lowly manner, making petition and offered two *Rak'at* in the same way he prayed '*Eid*^[3] but did not deliver your kind of

١٦ - بَابُ صَلَاةِ الْاِسْتِسْقَاءِ

(٤٠٦) عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا قَالَ: خَرَجَ النَّبِيُّ ﷺ مُتَوَاضِعًا، مُتَبَدِّلًا، مُتَخَشِّعًا، مُتَرَسِّلًا، مُتَضَرِّعًا، فَصَلَّى رَكْعَتَيْنِ، كَمَا يُصَلِّي فِي الْعِيدِ، لَمْ يَخْطُبْ

[1] This *Hadith* tells us that in the event of an untoward occurrence, whether an earthly disaster (i.e. an earthquake, an avalanche, etc.) or a catastrophe descending from the sky (i.e. a hurricane, sand-storm, snow-storm, etc.) which inflicts pain and grief on the creatures, people must immediately take upon themselves to offer this prayer which is known as *Salât-ul-Ayât*.

[2] The lexical meaning of *Istisqa* is "to demand or to ask for water". In the terminology of *Shari'a* (Islamic law), it is typically used for conducting a special prayer gathering wherein supplications are offered to invoke rain. *Istisqa* is of three kinds: 1) *Adna* (the least one). 2) *Awsat* (the middle one). 3) *A'la* (the superior one). *Adna* implies a verbal supplication only. *Awsat* stands for a verbal supplication (in congregation) after offering an obligatory (*Fard*) prayer. *A'la* calls for conducting a special congregational prayer to invoke rain. The correct form of *Istisqa* prayer is that two *Rak'at* be offered. The recitation be made in a loud voice followed by two *Khutba* (religious talk, sermon), and after it, a verbal supplication be made facing *Qiblah*.

[3] There is a sequential and numerical difference in the pronouncing of *Takbir* between an '*Eid* prayer and an *Istisqa* prayer. *Khutba* should follow the main course of prayer in *Istisqa* also exactly in a similar way like an '*Eid* prayer.

[1] The words "did not deliver your kind of *Khutba*" allude to the fact that it was not a tiresome and lengthy *Khutba* of yours. *Shah Waliullah*, in his book *Hujjatullah-il-Baligha* writes that there are many ways of *Istisqa* which are ascribed to the Prophet صلى الله عليه وسلم. The best method which the people may adopt according to *Sunna* is that all the people must form a gathering in a forest with the *Imâm*, they should put on ragged clothes and supplicate to Allâh the Almighty, tearfully with a heavy heart. Then *Imâm* should lead the prayer consisting of two *Rak'at*, with loud recitation. After the prayer, the *Imâm* should deliver the *Khutba*, making supplications to Allâh, while his face should be in the direction of *Qiblah* and then he should turn his cloak inside out.

[2] It thus gets known to us that in *Istisqa* prayer, supplications should be made with raised hands. *Imâm An-Nawawi* has collected twenty *Ahadith* to this effect. *Anas* رضي الله عنه narrates that he never saw the Prophet صلى الله عليه وسلم ever raising his hands in any of his supplications

Allâh! send us down rain, O Allâh! send us down rain, O Allâh! send us down rain.” And the reporter mentioned the complete *Hadith* which contains supplication to stop the rain. [Agreed upon].

409. Narrated (Anas) رضى الله عنه: When they experienced drought ‘Umar bin Al-Khattab رضى الله عنه used to pray for rain by virtue^[1] of Al-‘Abbâs bin ‘Abdul Muttalib^[2] (رضى الله عنه), and said, “O Allâh, we used to supplicate You by virtue of our Prophet صلى الله عليه وسلم and You did give us water. We are now supplicating You by virtue of our Prophet’s uncle, so give us water,” they would then be given water. [Reported by Al-Bukhârî].

410. Narrated (Anas) رضى الله عنه: A shower of rain fell when we were with Allâh’s Messenger صلى الله عليه وسلم who removed his garment till some of the rain fell on him and said, “It has recently been with its *Rabb*^[3].” [Reported by Muslim].

[1] This *Hadith* inculcates on us that we should make the living pious people supplicate for *Istisqa’* and not the dead ones among them. Many people believe that according to this *Hadith*, supplications may be made through the dead, making them a medium, which is an erroneous view. Had it been proper and permissible to use the dead as intermediaries, ‘Umar رضى الله عنه would not have requested ‘Abbâs رضى الله عنه to conduct supplications instead of the Prophet صلى الله عليه وسلم.

[2] He is the uncle of the Prophet صلى الله عليه وسلم and was nicknamed Abul-Fadl. He was responsible for supplying water to the pilgrims to Makka and the constructions of the Ka’ba. He attended *Al-‘Aqaba* agreement to make sure that the *Ansâr* were sincere in their promises and he had not become a Muslim yet. He was captured in the battle of Badr with the polytheists. He became a Muslim just before the conquest of Makka and took part in it. He stood firm during the battle of Hunain. He died during Rajab or Ramadân in 32 H. and was buried at Al-Baqi’.

[3] It means that the rain is directly descending from the heavens. It has yet not touched any vice so far and has not yet come down to any place wherein people commit sinful acts. The motive is to persuade us to seek Allâh’s blessing by utilising the blessed and good things provided to us by Allâh the All-Mighty and then offer our thanks to Him alone.

وَفِيهِ الدُّعَاءُ بِإِمْسَاكِهَا. مُتَّفَقٌ عَلَيْهِ.

(٤٠٩) وَعَنْهُ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ كَانَ إِذَا فَحَطُوا اسْتَشْفَى بِالْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ، وَقَالَ: اللَّهُمَّ إِنَّا كُنَّا نَسْتَشْفِي إِلَيْكَ بِنَيْبِنَا فَتَسْقِينَا، وَإِنَّا نَتَوَسَّلُ إِلَيْكَ بِعَمِّ نَيْبِنَا فَاسْقِنَا، فَيَسْقُونُ. رَوَاهُ الْبُخَارِيُّ.

(٤١٠) وَعَنْهُ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: أَصَابَنَا - وَنَحْنُ مَعَ رَسُولِ اللَّهِ ﷺ - مَطَرٌ، قَالَ: فَحَسَرَ ثَوْبَهُ حَتَّى أَصَابَهُ مِنَ الْمَطَرِ، وَقَالَ: إِنَّهُ حَدِيثٌ عَهْدٌ بِرَبِّهِ. رَوَاهُ مُسْلِمٌ.

kept rising them till the whiteness of his armpits was visible. He then turned his back to the people and inverted round his cloak while keeping his hands aloft; he (صلى الله عليه وسلم) then faced the people, descended and prayed two *Rak'at*. Then Allâh produced a cloud and storms of thunder and lightning came and the rain fell. [Reported by Abû Dâ'ud who graded it *Gharib*, but its chain is good].

The story of how the Prophet صلى الله عليه وسلم turned his cloak round is mentioned in *Sahih Al-Bukhârî* from the narration of ‘Abdullâh bin Zaid. And it has also: “He (صلى الله عليه وسلم) faced the *Qiblah* making supplication then he prayed two *Rak'at* and recited the *Qur'an* aloud in them.”

Ad-Dâraqutni reported the same in a *Mursal Hadith* narrated by Abû Ja'far Al-Bâqir^[1]: “He (صلى الله عليه وسلم) turned his cloak round, so the drought may turn (to a rained land).”

408. Narrated Anas رضى الله عنه: The Prophet صلى الله عليه وسلم was delivering the *Khutba* (religious talk, sermon) while standing on a Friday when a man came into the mosque and said, “O Messenger of Allâh! the livestock has died and the roads are cut off, so supplicate Allâh to send us down rain.” Allâh’s Messenger صلى الله عليه وسلم raised his hands and then said, “O

سَحَابَةً، فَرَعَدَتْ، وَبَرَقَتْ، ثُمَّ أَمْطَرَتْ. رَوَاهُ أَبُو دَاوُدَ، وَقَالَ: غَرِيبٌ، وَإِسْنَادُهُ جَيِّدٌ.

وَقِصَّةُ التَّحْوِيلِ فِي الصَّحِيحِ مِنْ حَدِيثِ عَبْدِ اللَّهِ بْنِ زَيْدٍ، وَفِيهِ: فَتَوَجَّهَ إِلَى الْقِبْلَةِ يَدْعُو، ثُمَّ صَلَّى رُكْعَتَيْنِ، جَهَرَ فِيهِمَا بِالْقِرَاءَةِ.

وَالِدَّارِقُطْنِيُّ مِنْ مُرْسَلِ أَبِي جَعْفَرِ الْبَاقِرِ: وَحَوْلَ رِدَائِهِ لِيَتَحَوَّلَ الْفَحْطُ.

(٤٠٨) وَعَنْ أَنَسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ رَجُلًا دَخَلَ الْمَسْجِدَ يَوْمَ الْجُمُعَةِ، وَالتَّبِيُّ ﷺ قَائِمٌ يَحْطُبُ، فَقَالَ: يَا رَسُولَ اللَّهِ! هَلَكَتِ الْأَمْوَالُ، وَانْقَطَعَتِ السُّبُلُ، فَادْعُ اللَّهَ يُعِثِّنَا، فَرَفَعَ يَدَيْهِ، ثُمَّ قَالَ: «اللَّهُمَّ أَغِثْنَا، اللَّهُمَّ أَغِثْنَا، اللَّهُمَّ أَغِثْنَا»، فَذَكَرَ الْحَدِيثَ،

other than the one made for *Istisqa’*. This points out to the fact that he never saw the Prophet صلى الله عليه وسلم raising his hands so much upwards in any other prayer except *Istisqa’*.

[1] He is Muhammad Al-Baqir bin ‘Ali Zain-ul-‘Abidin bin Husain bin ‘Ali bin Abû Tâlib, the 5th *Imâm* of the 12 *Imâm* claimed by the *Ithna ‘Ashariya Shi’a*. He was called Bâqir for his wide knowledge. He was born in 56 H. and died in 117 at 63 years and was buried at Al-Baqi’.

Chapter 17

THE MANNERS OF CLOTHING

415. Narrated Abû 'Aamir Al-Ash'arî^[1] رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said: "There will be among my followers some people who will make adultery lawful (*Al-Hir*) and the use of silk (*Al-Harir*)." [Reported by Abû Dâ'ud and its original^[2] is in Al-Bukhârî].

416. Narrated Hudhaifa رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم forbade us neither to eat nor to drink from gold and silver vessels and neither to wear nor sit on silk or brocade. [Reported by Al-Bukhârî].

417. Narrated 'Umar رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم forbade the wearing of silk except the size of two, three or four fingers^[3]. [Agreed upon, and the version is of Muslim].

418. Narrated Anas رضى الله عنه: The Prophet صلى الله عليه وسلم gave permission to 'Abdur-Rahman bin 'Auf and

facing outwards denotes and highlights the good omen that may Allâh put the clouds lower (being filled with water).

^[1] He is called 'Abdullâh bin Hânî' or 'Ubaid bin Wahab. He was a *Sahâbi* who settled at Shâm and died during the rule of 'Abdul Malik bin Marwân.

^[2] It means that they shall be wearing the silken cloth and committing fornication to such an excess as if these things are not forbidden at all.

^[3] The wearing of silken-cloth is forbidden on men. However, it is permissible for a man to wear, at the most, a garment that comprises a silken stripe not measuring more than five to ten centimeters. But it is permissible for a man to wear silken cloth if either he suffers from the itching of skin (i.e., eczema, etc.) or he gets infested with lice. Since the silken clothes benefit the ones suffering from these conditions, they are allowed to keep using them as a supportive measure until they get cured.

١٧ - بَابُ اللَّبَاسِ

(٤١٥) عَنْ أَبِي عَامِرٍ الْأَشْعَرِيِّ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَحِلُّونَ الْحَرِيرَ وَالْحَرِيرَ». رَوَاهُ أَبُو دَاوُدَ، وَأَصْلُهُ فِي الْبُخَارِيِّ.

(٤١٦) وَعَنْ حُدَيْفَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ أَنْ نَشْرَبَ فِي آتِيَةِ الذَّهَبِ وَالْفِضَّةِ، وَأَنْ نَأْكُلَ فِيهَا، وَعَنْ لُبَيْسِ الْحَرِيرِيِّ وَالذِّيئِجِ، وَأَنْ نَجْلِسَ عَلَيْهِ. رَوَاهُ الْبُخَارِيُّ.

(٤١٧) وَعَنْ عُمَرَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ قَالَ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ لُبَيْسِ الْحَرِيرِ، إِلَّا مَوْضِعَ أَصْبَعَيْنِ أَوْ ثَلَاثٍ أَوْ أَرْبَعٍ. مُتَّفَقٌ عَلَيْهِ، وَاللَّفْظُ لِمُسْلِمٍ.

(٤١٨) وَعَنْ أَنَسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ النَّبِيَّ ﷺ رَخَّصَ لِعَبْدِ الرَّحْمَنِ بْنِ

411. Narrated 'Aisha رضى الله عنها: When the Prophet صلى الله عليه وسلم saw rain he said, "O Allâh, (send down) a beneficial downpour." [Agreed upon].

412. Narrated Sa'd رضى الله عنه: The Prophet صلى الله عليه وسلم supplicated (Allâh) for rain saying^[1], "O Allâh, generalize us with thick, rumbling, slipping, and lightening clouds from which You would send us down a showery, drizzly, and spilling rain. O Possessor of Glory and Honour." [Reported by Abû 'Awana in his *Sahih*].

413. Narrated Abû Huraira رضى الله عنه: Allâh's Messenger صلى الله عليه وسلم said, Sulaiman (Solomon) عليه السلام went out to pray for rain, and he saw an ant lying on its back raising its legs to the sky saying,^[2] "O Allâh, we are creatures among your creatures, we cannot live without your water." He said (to his companions), "Go back, for you have been given water through the supplication of others." [Reported by Ahmad and Al-Hâkim graded it *Sahih*].

414. Narrated Anas رضى الله عنه: The Prophet صلى الله عليه وسلم prayed for rain pointing the back of his palms^[3] to the sky. [Reported by Muslim].

(٤١١) وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهَا، أَنَّ النَّبِيَّ ﷺ كَانَ إِذَا رَأَى الْمَطَرَ قَالَ: «اللَّهُمَّ صَيِّبًا نَافِعًا». أَخْرَجَاهُ.

(٤١٢) وَعَنْ سَعْدٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ النَّبِيَّ ﷺ دَعَا فِي الْاسْتِسْقَاءِ: «اللَّهُمَّ جَلَّلْنَا سَحَابًا كَثِيفًا، قَصِيفًا، ذَلُوقًا، ضَحُوكًا، تُمْطِرُنَا مِنْهُ رُذَاذًا، قِطْقِطًا، سَحْلًا، يَا ذَا الْجَلَالِ وَالْإِكْرَامِ». رَوَاهُ أَبُو عَوَانَةَ فِي صَحِيحِهِ.

(٤١٣) وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ تَعَالَى عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: خَرَجَ سُلَيْمَانُ عَلَيْهِ السَّلَامُ يَسْتَسْقِي، فَرَأَى نَمْلَةً مُسْتَلْقِيَةً عَلَى ظَهَرِهَا، رَافِعَةً قَوَائِمَهَا إِلَى السَّمَاءِ، تَقُولُ: اللَّهُمَّ إِنَّا خَلَقْنَا مِنْ خَلْقِكَ، لَيْسَ بِنَا عَنِّي عَنْ سُقْيَاكَ، فَقَالَ: «ارْجِعُوا فَقَدْ سُقِيتُمْ بِدَعْوَةِ غَيْرِكُمْ». رَوَاهُ أَحْمَدُ وَصَحَّحَهُ الْحَاكِمُ.

(٤١٤) وَعَنْ أَنَسٍ رَضِيَ اللَّهُ تَعَالَى عَنْهُ أَنَّ النَّبِيَّ ﷺ اسْتَسْقَى فَأَشَارَ بِظَهْرِ كَفَيْهِ إِلَى السَّمَاءِ. أَخْرَجَهُ مُسْلِمٌ.

^[1] Many supplications concerning *Istisqa'* are reported from the Prophet صلى الله عليه وسلم and this is one of them.

^[2] The practice of carrying animals to the *Istisqa'* prayer is proven through this *Hadith* as Allâh may perhaps accept their supplications.

^[3] The religious scholars state that if a supplication is to be made to invoke Allâh's blessing, one should raise his hands in the usual way (palms facing the praying person). If the same is done to ward off an evil, the situation of hands should be reversed (i.e., raised hands, with palms facing out). It implies an augury that may Allâh effect a change in the situation. The same implies to turn cloak inside out and likewise the gesture of keeping one's palms